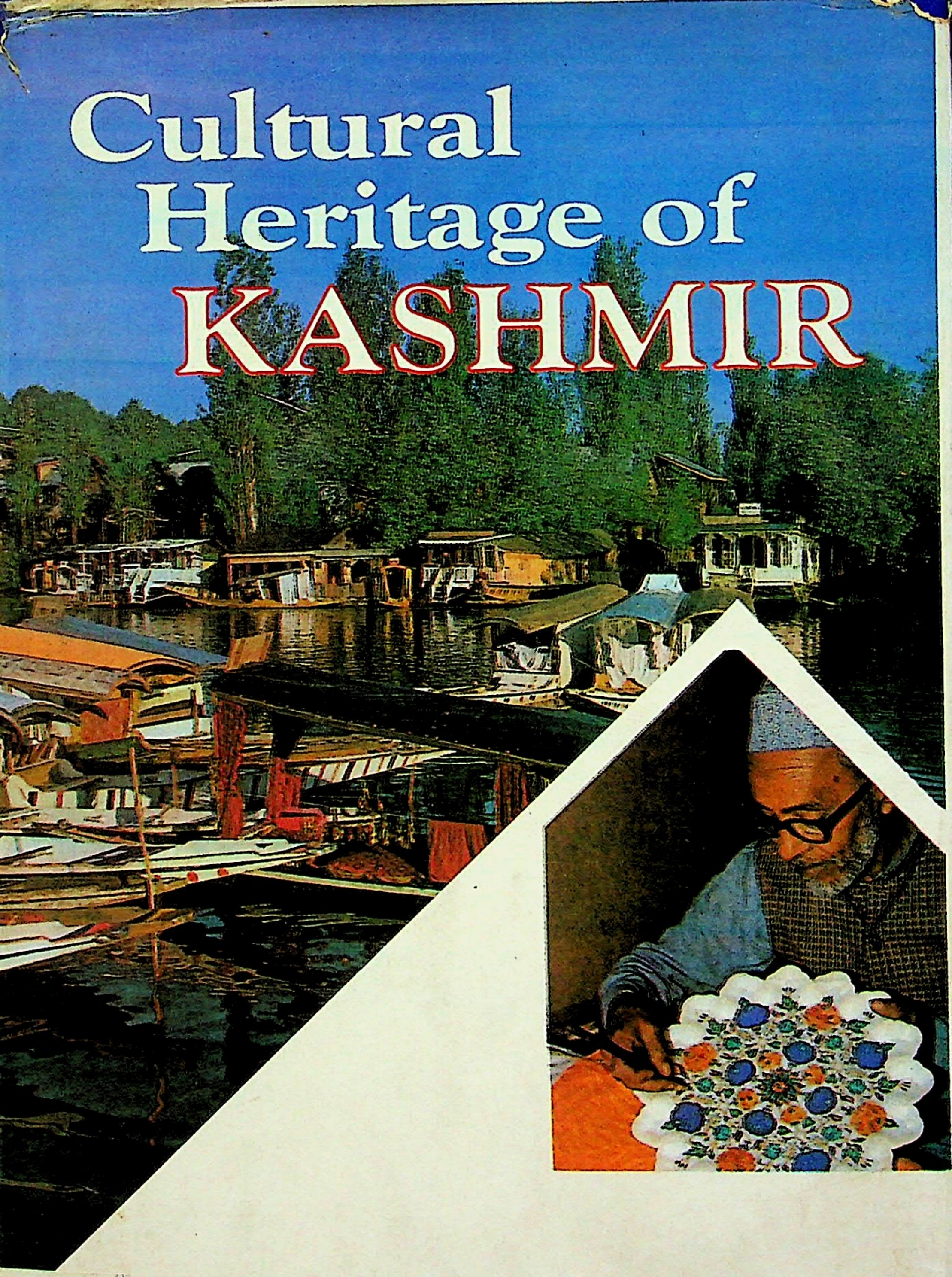
Cultural Heritage of KASHMIR



K. L. KALLA

CULTURAL HERITAGE OF KASHMIR by Prof. K.L. Kalla, presents a panoramic view of the cultural history of Kashmir since the days when Kashmir was a seat of learning—Sharda Peetha and Buddhism. It also details its eternal charm and glory, important events in history of Kashmir, festivals, composite culture, language and literature, and impact of English on the people of Kashmir. The reasons for initiation of terrorism in Kashmir also finds a place in this book. The book makes a very interesting study on Kashmir in a very lucid style.

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With profound regard
dedicated to (Late) Pt. Nil Kanth Kalla,
an embodiment of noble qualities.



Preface

The book is a modest attempt to highlight the charming and glorious aspects of Kashmir, or Kashmir . . . Natural, historical, architectural, literary and cultural.

The idea and inspiration for compiling such a book came from the noted Indian writer, Mulk Raj Anand, who actually wanted that I write a new introduction to Lalla Rookh by Thomas Moore.

No doubt, Kashmir owes a lot to several western travellers, Francois Bernier, Hippolyte Desideri, Forster, Vigne, Fredrick Drew, Godwin Austen, D.R. Oldham, Sir Walter Lawrence, Younghusband, and Joshua Duke, etc., who were stricken by wonder-thirst and after braving all perils paid a visit to the vale, considered as the paradise on earth and recorded their impressions about the social, economic and political conditions of the people of this valley.

But, very few of them excepting Stein and Grierson, have focussed attention on the cultural, artistic and literary attainments of the valley. It is shocking to find that Wakefield has remarked in his book. "The Happy Valley (1879)" that "Except for Rajatarangini, Kashmir's cultural and literary past is bleak."

The present book has been compiled with the aim of proving and immortalizing the splendour and excellence of Kashmir and its glorious culture. It will, therefore, serve as

a useful guide to all the lovers of Kashmir, local or the alien who visit Kashmir every year. Unfortunately I.S.I of Pakistan has abetted terrorism and militancy in the state resulting in the killings of innocent people of wholesale destruction.

Let me quote the following verses in praise of Gulmarg (a beautiful tourist resort).

"O" for the wind in the pinewood trees
O, for the flowery sccented breeze.
In for Gulmarg, in for Gulmarg,
O, for the bubbling brook's clear flow,
Dancing from Khilan's height below,
O, for the cold and gleaming snow,
Which Apharwat doth proudly show".

(From "Memoirs of Gulmarg" in Mrs. Percy Brown's "Chenar leaves"). Thomas Moore, an Irish poet and Firdausi, the noted Persian poet have, also, sung of the heavenly charm of Kashmir, the land of sages and seers, the Sharda Peetha of the days of yore, the Land of Lalla Ded and Nund Rishi.

Credit goes to Maharajah Rambir Singh for having set up Oriental Research Department that has brought to light our ancient manuscripts.

It is hoped that the book would serve this purpose, and the reader benefits from it. Suggestions for its improvement would be highly appreciated. I take this opportunity to dedicate this book to the memory of my departed parents who had nurtured me on ethical and moral values of life.

Acknowledgements are due to the writers of various articles and, also, the following for patronage and help: Thakur Harram Singh Pathania (Ex-C.C.F.) Sheikh Ghulam Rasool (Ex-C.F.)Dr. Mulk Raj Anand (Eminent writer) (Late) Shri K.L. Mohan, (Late) Prof. S.L.Dhar, Prof. P.N. Khushes, Prof. Ram Nath Koul, Dr. Akbar Haidri, Late Shri Dina

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I would also like to thank Anmol Publishers Pvt.Ltd., New Delhi, for taking up in publications of the book.

Contents

Chapter 1

Kashmir : The Land of Eternal Charm and Glory

Who does not know, or has not read about the valley of Kashmir, especially about its Scenic beauty, salubrious climate, pure water coming from natural springs or from mountain peaks after the snow melts in summer season, sweet and juicy fruits that grow in abundance here; rich flora and fauna that provides a treasure for research to the Botanist and the Zoologist; lush forests of pine and other trees; and last but not the least its glorious ancient cultural heritage. Many a foreign visitor to the valley from remote past were so much infatuated as to pay glowing tributes to it, calling it as the Switzerland of Asia or as 'the Heaven on Earth' by Firdausi — or as "Lalla Rookeh" meadow of flowers by Persian scholars. Is it because of her ravishing charm that many invaders from the past committed brutal aggression on this land of Rishis and Munis?

Credit should go to the poet chronicler Kalhana for writing the celebrated Rajatarangini from 1148 onwards. He gives a connected account of the history of the valley which may be accepted as a trustworthy record from the middle of the ninth century onwards, Kalhana's work was continued by Jonaraja, who brought the history through the troubled

times of the last Hindu Dynasties, and the first Mohammadan rulers, to the time of the great Zain-Ul-Abidin, who ascended the throne in 1420. Another Sanskrit chronicler, Srivara, carries on the narrative to the accession of Fateh Shah in 1486; and the last of the chroniclers the Rajavalipataka, brings the record down to 1856, when the valley was conquered by Akbar.

According to a legend coming by oral tradition the valley of Kashmir was once a mighty lake. Goddess Parvati used to sail on the waters of this lake in a pleasure boat from Haramukh in the North to the Konsarnag in the South. So, this lake was called as the Satisar, or ' the lake of the Virtuous Woman'. There was a demon named Jaldev, or Jalodbhava, who often harassed the people living in the country side. Lord Brahma then incarnated himself as Kashyapa who came to the help of the people. But the demon eluded him by hiding under the water. Finally, Lord Vishnu came to the rescue of the people by striking the mountain at Baramulla with his trident. So the waters rushed out, but the demon took shelter at the place where the Srinagar City now stands. To kill him Goddess Parvati hurled a small mountain on him. This mountain has since been called Hari Parvati and the Goddess has been worshipped on its slopes. A shrine has been set up in honour of the Goddess on the hill also and this is called Chakreshwari temple.

The valley of Kashmir is known as the Crown of the sub-continent of India and Pakistan. It is situated in the transverse segment of these Himalayas known as the Punjab and Kashmir Himalayas and it lies between 32.17 degress and 36.58 degrees of N. latitude and 73.36 degress and 80.39 degress of E. longitude. It covers an area of 8539 square miles, out of which 100 square miles are covered by water. The physical structure of the valley is a complex one and Pirpanjal range divides it from the outer hills of Jammu Province. The valley is 80 miles long and 25 miles wide at

the centre and has more or less a boat or spindle shape and has an average height of 5500 feet above sea level.

The structure of the valley is to a great extent concealed by the alluvium of Jhelum deposits. The bottom rocks of the floor have not been exploited anywhere. At the time of origin of the Himalayas, the valley got the shape of a bail. As it was a part of Tethys sea, a portion of water got stored in it. It was a region of calm and quite sedimentation which continued from Cambrian times up to lower Pleistocene (220 million years to million years). Sometimes in *Perms Carbruiferon* it underwent terrific and violent changes. The region became intensively active with volcanicity resulting in Panjal volcanoes which extend beyond Ladakh. Further Himalayan upheavals in tertiary times resulted in the formation of passes and the Gorge of Baramulla and all waters rushed out through them.

An account of the geology of Kashmir will be found in the memoir by Richard Lydekker. 'The Geology of the Kashmir and Chamba Territories and the British District of Khagan'. There is ample evidence that igneous or volcanic agencies were actively at work as is proved by the outpouring of vast quantities of volcanic rocks. But, these are not known to have been erupted since the Eocene period. The prevalence of hot springs and the burning fields at Soiyam may be due to the subterraneous thermal action.

Seasons of Kashmir

April : Snow-capped mountains gleam under the azure blue sky. Almond trees blossom alongwith golden rape seed plants in field. The placid waters of the Dal Lake with verdant shore are bewitching.

May : Trees are clothed with foliage. In Mughal gardens fountains play. Flower beds present beautiful sight of flowers. In the Lakes Shikaras look exotic (foreign) sports activities fishing, horse riding, golf and Tennis commence.

June :	Surf-riding, boating and swimming are common activities. This the month of strawberry, cherry and appricot. 'Isband' *(pagaus harmala)* and Iris (white mauve) grow at many places. Trees of all variety look beautiful in green foliage.
July :	This is the month of the outdoor open air life water lilies, lotus appear charming.
August :	Thousands of Hindu pilgrims from all over India visit the celebrated cave of Shri Amar Nath Ji. The route passes through picturesque pine forests and great meadows.
September :	In the village farmers start harvesting paddy gather crops. Orchards are full of colour and delicious and sappy fruits are ready. The shooting season for small and big game begins from September.
October :	Autumn season sets in. All plants and trees withe.
November :	The Chinar trees look as if they have caught fire (Atish Chinar) mornings, evenings and night time has a light cold in the air and days have pleasant warmth. School and College boys play matches with one other.
December :	Advent of winter takes place. The cold is biting in January.
March and February :	Life seems dull due to heavy snow fall. But, at Gulmarg winter sports i.e. skating and hilliskiing invite many foreign tourists.

Health Resorts etc.

Kashmir has been blessed by the Almighty God with beautiful topography, landscape, skyscape, mountain ranges having snow-covered peaks kissing the sky, unique flora

and fauna. There are innumerable beauty spots, also called as health resorts. These made some visitors compare it to the Heaven. Did Thomas Moore not exclaim; who has not heard of the valley of Kashmir. With its roses, the brightest the earth ever gave. Its temples and grottos and fountains as clear. As the love-lighted eyes that hang over their wave.

Some of the important health resorts of Kashmir are:

(1) Gulmarg, (2) Ilen Marg, (3) Ferozpore Nala, (4) Baba Rishi, (5) Tosh Maidan, (6) Pahalgam, (7) Chandanwari, (8) Nassem Bagh, (9) Chenar Bagh, (10) Achhabal, (11) Bhawan, (12) Sona Marg, (13) Thajwas, (14) Nillagand, (15) Baltal, (16) Lolab Valley, (17) Yus Marg, (18) Apharwat, (19) Krishnasar, (20) Vishnusar, (21) Lakes, (22)Gangabal, (23) Sheshnag, (24) Kounsarnag, (25) Khilan Marg, etc.

Kashmir is, also, known for mountaineering and snow sports. Ample opportunities are offered for mountaineering and mountaineers will find challenging peaks worthy of their prowess. Godwin Austin or K 2(28265) and Nun Kun (23410a) tower majestically over the lower range of mountains. Hilliskiing and snowskiing as part of international winter sports is enjoyed by foreign and Indian visitors at Gulmarg from December.

Hiking in Kashmir can be the most enthralling experience. It has unlimited opportunities. There are many routes off the beaten tracks that appeal to any lover of the open air life.

Dress required in different seasons:

1. Spring : Light woollens with overcoats, pherans, blankets.
2. Summer : Tropical clothing.
3. Autumn : Same as spring.
4. Winter : Heavy woollen with overcoats.

Beautiful lakes of Kashmir: Dal, Nagin, Anchar, Wular, Mansbal, Sheshnag Lakes,Tarsar lake, Aru, Lidarwat, Bhamajo, Apharwat lake, Ningle Nallah, Harwan lake, etc., famous glaciers are — Mahagunas pass, Kalhoi Glacier.

Famous Gardens are: Chasma Shai, Nishat, Shalimar, Nassem, Acchabal, Verinag and Cheenar Bagh.

Hotels and Houseboats: In Kashmir, the visitor has a wide choice in accommodation. There are several good hotels, both Indian and European style. But if he wishes, the tourist can stay in a richly furnished houseboat, which is not anywhere else in the world except Venice where Gondolas are found. The houseboats glide on the waters of the river Jhelum and Dal Lake. It can be moved to and moored at a site at any place. Each houseboat has a separate Shikara and a Kitchen boat attached; servants put up in the latter.

Clubs: The visitor can become a member of the following clubs—Srinagar club, Srinagar Amar Singh club, Srinagar, Nagin club, Srinagar, Pahalgam club and Gulmarg club, Gulmarg.

Government Transport Service: The visitor of a local sight seen can easily make reservations and bookings at the office of J&K Transport Office, near the Nedous Hotel. Taxi, cars, station wagons and deluxe buses are available for the visitors. The following tourists services were previously operated by the J&K Government Transport Department. These are:

1. Pathankot to Srinagar, daily service.
2. Jammu to Srinagar.
3. Sight seeing service.
   (a) Srinagar to Mughal Gardens.
   (b) Srinagar to Pahalgam.
   (c) Srinagar to Gulmarg via Tangmarg.

(d) Srinagar to Pahalgam via Achabal and Kokarnag.

(e) Srinagar to Verinag via Pampre.

(f) Srinagar to Verinag via Achabal and Kokarnag.

(g) Srinagar to Wular via Baramulla.

(h) Srinagar to Sonamarg.

Winter, Kangri and Pheran

The advent of the cold season sees a Kashmiri busy in making provision to face the arctic nights and the chilly days ahead. He collects firewood and charcoal to last for six months. Life in the side valleys and upper reaches perforce comes to a standstill as a result of the heavy snowfalls. The villagers make the best of the idle month by turning to blankets. Often the men have to keep vigil during the snow storms to shove the snow off the thatched roofs of their cottages avoiding these frail dwellings crumbled under the weight of the accumulated snow.

As the winter evening creeps over Srinagar, you see a soft greyish mist forming on the river, dimlights beginning to glow on the houseboats and the doongas. The craftmen sit longer near the Kangri in the sealed workroom. Their deft fingers are busy in producing beautiful art pieces with which they hope to ensnare the visitors of the evening summer. But over all is the greyish sky and the feeling of being cut off from the world. It is in many ways a pleasant feeling.

The student or the scholar can concentrate on his work, as no sunny lake or mountain spring can call him now. When you walk along the bund of river Jhelum. You see the silent houseboats, and one or two numbed people from warmer places talking about cold. Further on, a man with a houseboat for hire will eye you thoughtfully. He will approach you; suggest you need his houseboat. Further on, a poor man is sorting 'Singhara' chest nuts; he will roast them and perhaps by will purchase some.

The stranger in winter in the valley learns that Kashmiris are a people who can adapt themselves to seasons which change from undarthly spring to nearly arctic winter, and remains cheerful and energetic. The snow falls quietly and the land wrapped in its white glittering sheet of the season is still under the snow. The Kashmiris bent over the Kangris count the days. There is time to doze, to chat idly, or solve family problems in learned wisdom. The snow falls thickly, thickening the mantle on the roofs of the empty waiting houseboats. The stranger sees young men who walk fast without blankets or Kangris; they are alert, their eyes are full of plans for their lives. As March and April come there is a sort of quickening, a tremor of cold, golden light as the sun feels its way through the winter darkness. There is much shouting and joying for the winter is over; and now Kashmiri can prepare for the visitors.

Kangri firepot: During the winter the problem for the Kashmiri is how to keep himself and his family warm. The Kashmiri has found a cheap means of keeping warm the Kangri, a portable stove which protects them from the rigours of the cold indoors as well as outside his home. He loves the Kangri and adores it.

> "Ay Kangui, Ay Kangri/Qurban To Hur V Pari". (O Kangri, O Kangri, offering to you/Thou art a virgin of Paradise, thous art a fairy.)

The Kangri is a portable stove consisting of two parts; the inner, an earthenware vessel containing live charcoal, and called the 'Kundal'. The other part is an encasement of wickerwork, sometimes very pretty with ornamentation of rings and brilliant colouring. A little wooden or silver spoon 'Tsalan' is tied to the handle and it enables the Kashmiri to rake the charcoal in order to get more warmth. The Kangri can, also, consist of only an earthware vessel, called a 'Manan'.

The best Kangris are made in Tsrar, the village famous as the burial place of Sheikh Nur-ud-Din (Nund Rishi), the

famous saint of Kashmir. Anantnag, Shahabad, and Sopore are, also noted for good Kangris. The peasant's crudely made Kangri is called the 'Gristi Kangri' while the finely worked and coloured ones are known as the 'Khoja Kangris has rightly been called as the 'Snow Queen'.

The utility of the Kangri would have been useless without 'Pheran', a loose gown which the Kashmiri wears, particularly in winter. In winter Pheran made of wool are worn; while in summer cotton Pheran. Tradition holds that Pheran had been introduced in Kashmir by the conquerors of Kashmir i.e. Akbar for the purpose of making the people lazy and effeminate.

Houseboat

In very ancient times this valley of 80 miles length and 40 miles breadth was a vast mountains lake. As tradition goes, the waters of this lake were drained off by Kashyap Rishi, after whose name the country is called 'Kashmir. The Rajatarangini' often mentions Nishads', the boatmen and the boat bridges. Apart from the lakes and the main river, (Jhelum), there are numerous rivulets which are navigable by tiny boats. We earn from the 'Ain-i-Akbari' that boats were the centre upon which all commerce moved. The city of Srinagar has aptly been called the Venice of the East.

The Kashmiri takes to a boat as naturally as an Englishman to the sea. His staple food rice is carried to his doorstep in a big barge 'Bahts'. His fuel comes to him in a 'Khachu, and his earthen utensils, his vegetables, mata, milk and other, essentials of life in a 'Dembnav'. A 'Shikaras' serves him as an everyday conveyance.

Before the coming of the European visitors to Kashmir, the 'Doonga' was used by Kashmiris for long, journeys, or picnic trips to the Dal Lake. It was during the 90's of the last century that this boat was frequently used by visitors for short sojourn as the best alternative to a tent. The credit

of building the first houseboat goes to Kashmiri Pandit i.e. Late Pt. Nerain Das. His idea of boat building was later on improved upon by Colonel. R. Sartorious, Sir R.Harvey Bart and Mr. Martyn Kennard. The boats are built of deodar wood. Every boat may be called a hotel in miniature. It is really a pleasure to study the names of these houseboats.

Flora of Kashmir

Chinar Tree. If Kashmir can be identified by anything. It is the Chinar tree. This tree is a mother figure for an average Kashmiri because it has cradled him in its cool shade. The Chinar tree may be called the king of the vegetable kingdom on account of its majestic size and grandeur. It is much reverenced in Kashmir, and may be found here and there. It is believed that the Mughals brought this tree from Kabul to Kashmir, Kashmiris call it 'Boon', and they have named their ladies after it as. 'Booni Mal'. It is a shady tree, and in the autumn season its leaves turn deep red. Then the Chinar looks as if it were on fire; this is called by its lovers as 'Aatashe Chinar'. It is a very big tree like the Peepul tree found outside Kashmir. Old Chinars which are not less than three to five hundred years of age cover about four square metres of land. Nasseem Bagh near Hazratbal Shrine is famous for clusters of mighty Chinars, planted centuries ago by the Mughals. So, is the Chinar Bagh surrounded by the "Choont Kol". The Chinar leaf is the symbol of Kashmiri Art and Craft, its wood has high fuel value in autumn season, the fallen leaves are gathered and burnt into charcoal. Its botanical name is *Platinus orientalis.*

Pine Tree. This is another graceful tree found on the mountains of Kashmir, mostly the Pir Panchal range. It grows in the midst of rocks and grows up straight, the top seems to be kissing the blue sky. It is evergreen and it oozes out Turpentine Oil which after undergoing chemical processes is converted into varnishes that has tremendous utility in decorating rooms of bunglows. The dried up log

lasts for 100 years, and in olden days Kashmiris used it for construction of their houses. Its betanical name is *Pinus*.

Poplar Tree. This tree is unique by its appearance, as it grows up straight very high. Rows of this tree may be found along the sides of highways and roads of the Kashmir valley. In Kashmiri it is called 'Phres'. It does not have branches growing sideways. It is not much used as timber but mostly it is used for making boxes in which Kashmir's fruit are exported.

Willow Tree. In Kashmiri it is called *Vir* and it is commonly found growing on river banks; its branches hang downward to kiss the river water. For this reason it is commonly called. 'Weeping Willow'. Kashmiris used to chew its twigs to clean their teeth, as it served as a cheap brush *Datan.* Its wood has been very useful in making bats, and parts of hockey sticks. Besides, it is, used as fuel. Its botanical name is *Salix.*

Walnut Tree. It is the prized possession of every home in every village. A village is proud of having walnut trees in his courtyard or farm. It is an asset to him as it yields him thousands of walnuts every year. So, the tree is a perenial source of income to him. It is one of our national trees, after Chinar. Besides Walnut tree, it also provides shade in summer. Bark of the tree is much used by locals or visitors to clean teeth and, also, dye lips red. Walnut wood is specially used for wood carving. Beautiful art-pieces are made with it. For this reason, felling of Walnut trees without Government permission is prohibited. Its botanical name is *Juglans regia.*

Apple Tree. It is one of the most famous fruit trees or Kashmir. According to Russian authorities, apples originated in either Europe of temperate regions of Western Asia, or America. 'Ambrt' apples under cultivation in temperate regions of Jammu and Kashmir state are considered to be an indigenous apple. It belongs to the family *Rosaceae* with

sub-family *Pomoideae* and is *Diestyledon's* type covering over 30 species, and 60 sub-species. During 1939, an area of 7360 hectares was under temperate fruits in the country. Kashmir grows different variety of apples and these are sold in large quantity in different markets of the country.

Cherry Fruit. Cherry is a unique fruit of Kashmir. It is delicate, but very tasty. A small quantity of the fruit if tasted, invigorate the body and soul. Perhaps, the Cherry tree does not grow anywhere else. It is also exported. *Strawberry* is yet another delicate, but very delicious fruit of Kashmir.

Almond Tree. The tree grows on the slopes of hills, or on rocky land. The most famous gardens of Kashmir were found around the slopes of Hari Parvat, but unfortunately, some of these gardens have been converted into colonies. Almond blossom is very beautiful to behold. In the days of yore, during the almond blossom season, Kashmiris went along with their families to these gardens. There they enjoyed tiffin and 'Kahvah' prepared in 'Somavars' of *'salt Tea.'* Sitting under the trees they relished puronthas, puddings (Nadar Mundi) and water chestnuts. All these could be easily got from improvised shops nearby.

Saffron. Its botanical name is *Crocus sativus.* It grows in Kashmir only at Pampur 'Ancient Padampur, the birth place of Lal Ded mystic lady. It has, always been regarded as a royal flower. From time immemmorial, it has formed a part of the religious ceremonies and other paraphernalia of worship among the Hindus, the Greeks and the Romans etc. From Kalhana's work we learn that in Kashmir. Saffron was the privilege of royalty who used it as a scented salve or emollient. It has, also, been used as a perfume or a medicine.

As recorded in the 'Raja Tarangini', the legend is that this flower was first given as a gift by *Takh-Shaka Naga* to a physician named *Waghrhaita* who lived at Pampur. The vast

plateau of Pampur presents a sight never to be forgotten in the months of October and November, when the saffron fields are in bloom. The blossom is of red and orange stigma and these form a carpet-like spectacle of exquisite beauty. The effect is doubly enhanced during the clear bright moonlight of *Kartika Poornimashi*. The cultivation of Saffron is, also, done in Kishtiwar but the flower from this place is inferior in quality to that grown at Pampur.

Lotus Flower. Its Kashmiri name is *Pamposh*. It may aptly be called as our National flower. It grows in the Dal Lake, and when in bloom it presents a beautiful spectable to the beholder. The stem which remains under water grows after sometimes into what is called in as *Nadru*. This is in the form of hollow sticks and during the cold winter season, it is chopped into round circular places, and is then cooked with almost every vegetable, especially turnips, or liver of sheep. The kernel of the overgrown lotus flower is called *Pamposh* and its seeds are relished by children. The dried up seeds are used by Hindus in religious ceremonies, called *Yagnyas*.

Botany of Kashmir

A full account of the flora of Kashmir is given by Lawrence in 'Valley of Kashmir' (Chap.4). The valley has an innumerable variety of plants Sira Siyah (*Carium* sp, or Carraway), *Cannabis sativa, Artemisia, Asffoetida, Datisoa cannobina, Rubia cardefolia, Geranium nepalense, Abutilon avicennae,* Burza *(Betula utilis)* etc.

The food plants of Kashmir are; *Euryala ferox, Nymphaea stellata, N.alba Nelumbium speciesum,* (the beautiful pink waterlity), *Acorus calamis* and *typhasp,* (the red mace). The mushroom, the morel *(Marchella sp.)* is found in the mountains.

Other plants are useful for hair washes. *Macortomia Benthan* is a remedy for heart affections. Among the scents are; Gogal Dhup *(Jurine macrocephala)*.

There is a great variety of trees i.e, Lappa, the Deodar, the Blue pine, the spruce, the silver fur, the yew, the Walnut, the Indian horse chestnut, the mulberry, the apricot and the willow.

Fauna of Kashmir

A full account of the animal life of Kashmir, and birds is found in 'Valley of Kashmir' (Chap. V), written by Lawrence. The valley of Kashmir and the surrounding mountains possess a large and varied animal kingdom i.e. Barashingha *(Cervus devauceli)*, 'Hangal' (Kashmir stag. or C. *cashmirians*), the musk deer *(Moschus moschiferus)*, the blackbear (*Bomba hapat*, or *Ursus forquatus*), the brown bear *(Ursus arctus)*, the Harkhur, *(Capra falconeri)*, the Ibex *(C.sibirisa)*.

The Kashmir Markhur *Capra falconeri* has from one to two complete turns in the spirals of its horns. The Jagla (or Tahr) is found on the Pir Panjal and the Serow or Ramur *(Memorhaedus bubalinus)* is fairly common. The Goral *(Cemasgoral)* also occurs. Kashmir stag (*Cervus elaphus hangul*) is found at Dacchigam National Farm.

Small game of Kashmir are. Snipe, Duck, Geese, Chakra and Pheasant. The big game of Kashmir are; Snow Leopard Brown and Black Bear, Musk Deer, Wolf and Panther Serow etc.

Fishing. Almost every year lake, stream and water course of Kashmir abounds in brown and rainbow trout. Most of the inland waters are exceptionally well-stocked. Brown trout predominate in all the beautiful streams which flow through the valley of Kashmir. During the months of August and September, good 'Mahaseer' fishing may be obtained at Ningle. Fish forms an important item in the food of the Kashmiris.

Birds of Kashmir

There is a considerable variety of birds in Kashmir.

The blue Heron *(Ardea cinerea)* is very common. The heron's feathers are much valued. Among game birds may be noticed portridge *(Lerwa lerwa)*, the Himalayan Snow Cock *(Tetraogellus himal aijensis)*, the Chikor portridge *(Coccalrs chakar)*, the large grey quail *(Coturnix)*, the monal pheasant, the Simla horned pheasant and the Kashmir pucras pheasant. The large sand Grouse is occasionally seen. Pigeons, Turtle doves, Rails, Crebes, Gulls, Plovers, Snipe, Cranes and Storks are sometimes seen. Geese are found in Vast flocks on the Wular Lake in the winter; and there are at least thirteen kinds of duck.

The Goosander and Smew are also found on the Wular Lake. King-fishers, hoopoes, bee eaters, night jars, surfts, cuckoes, wood peckers, parrots, crows in great variety, choughs, starlina, orioles, finches (12 species) buntings, larks, wagtails, drippers wrens, babbling thrushes, bulbuls, fly catchers and swallows are all familiar birds. Among the reptiles these are two poisonous snakes; the Gunas' and the 'pohur', the bite of which is often fatal.

Art in Kashmir

The origin and development of art in Kashmir is shrouded in mystery. It is very difficult to trace the birth and growth of artistic trends in Kashmir due to the unavailability of any authentic record.

Any evidence with regard to art in Kashmir is fragmentary and incoherent. The appearance of art in Kashmir dates back to prehistoric times, and it seems that the artistic genius of the people found expression in the life of the masses.

It was pre-eminently dominant in the religious life of the community. Kasmir from the earlier time had developed a keen sense of appreciation of the rhythmic harmony of colours with their variegated shades and tones. If we examine any religious ceremony of Kashmiri Pandits, we

shall find that art permeates its each and every aspect. The altar which the priests prepares for the sacrificial fire is artistic both in conception and design. Ancient art of Kashmir is seen in the veranadah painting ; of religious places and in books like *Hitopedisha* of Vishnu Sharma. This was the facet of Kashmiri art which depicted the events and the tales of Hindu mythology.

Another art, known as mystic art prevailed in those days. It is still found in India, especially in the Tagore school. Soon after, art in Kashmir become the expression of spiritualism, symbolism. *OM, Prenav, Shethchekar, Gaitri,* and *Mater Chaker* are the best examples.

Then came Buddhism in India. Many Buddhist artists visited Kashmir. By their efforts, *Chitra Shallas* came into being. With the spread of Islam in India, some of the good painters and artists took refuge in remote places of the land, and most of them came away to Kashmir. This proved helpful to Kashmir's art and the Kashmiri' school of art came into being. This, also, led to the creation of some of the great artists who travelled to distant corners of Asia, like Combodia, Indo-China and Ceylon.

It was discovered through recent researches in art in *Ankorwat* that some of the great paintings belonged to the Kashmiri school of Art: *Himso Roy* School of Art Himso Roy was a great artist who lived in the time of Queen Dida. The recent protagonists of the indigenous school of Art in Kashmir was *Vassa Garyali* and *Narayan Murchgar.*

The art of Kashmir has been influenced by various trends of though from time to time i.e. Iranian influence during the region of Muslim rulers; by the Shias, the great custodians of paintings and papier machie; the Kangra school of art which is said to have entered Kashmir through Rajouri etc.

The influence is quite evident in some of the illustrations in the books belongings to the Muslim period. Similarly,

Hara Satam (Ashad Saptaml) is still observed by Kashmiri Pandits as the day of artistic expression. They paint their house floors in various patterns and designs witha strong artistic and colour appeal. Calligraphic art of ancient Kashmir is, also evident in the Sanskrit manuscripts written in Devangari scripts on locally made paper, in locally made ink. Before 1947, family Gurus on *Gauri Tritya* brought beautifully painted scrolls of paper containing pictures of various animals of the forest, along with a hymn in praise of Goddess *Saraswati*. A bigger one was presented to the new bride of the family. Similarly at wedding ceremony or the *Shrada* (death aniversary) ceremony, the family Guru first drew certain designs on the altar before the commencement of the religious ceremony. All this shows excellence of the art of Kashmir.

Archaeology of Kashmir

Next to scenic beauty of Kashmir is, also, known for, ancient monuments. These are present at different places, but some 'Arte Facts' in stone are preserved in S.P.S. Museum at Lal Mundi, Srinagar. The most famous ancient monuments are:

Pandrethan Monuments: It was built during the reign of King Partha, 921 A.D. and was dedicated to Lord Shiva by Meru, the Chief Minister. The temple has a classically sculptured dome which resembles Greein architecture.

Temple of Vishnu at Awantipur: The temple was built by *Awantivarmana* in about 11th century at Awantipur, then the capital of Kashmir. Later, it was demolished by Sikandar 'But Shikan'.

Martand Temple at Mattan: The temple is dedicated to the Sun-God. It was, also destroyed by Sikandar.

Ruins at Parihaspora: These are situated at modern Pattan and Payech, Shankarvarma (A.D. 883/90 A.D.) dedicated it to Mahadeva.

Stupa at Ushkar: This consists of squired stones and were excavated by Mr. Garrick, near modern Baramulla, in 1882. These are the remains of a large monastery containing an image of the Mukhti Swami, built by Lalitaditya.

Tradition assigns *Sumbal* on the Jhelum as the site of the ancient Jayapura built by Lalitaditya.

A curious antiquity, known as *Ramankan* is present on the Kutraj Karewa near the village of Khushipura. The arrows of Shri Ram Chander and Lachman are to be found here engraved on stone.

Remains of *Ram Koond* and *Lachman Koond* are present in Muchipura.

The Caves at *Bhumjo,* or *Bhamajo* are situated on the left bank of the Lidder river, about a mile north of the village of Bhawan. The largest is dedicated to *Kaladera.*

Harwan Excavation recently has revealed one of the oldest monuments in Kashmir, dating back to about 300 A.D. A temple and some stables of the *Kushan* period are are excavated here. Then it was connected with Central Asia.

Pari Mahal is a massive building in ruins *Dara Shako* is said to have built it for astronomical purposes.

Bad Shah's Dome It originally belongs to the Buddhists, when it was the State religion.

Tomb of Zain-ul-Abidin. It is situated near the Maharaj Gunj in an enclosure. Some fragments bearing inscriptions of *Pali* characters was first discovered by Rev Dr.Abbott.

The mosque of *Dara Shikoh* and the *Hamam* (Bath) of Akbar are situated on the southern slope of Hari Parbat hill.

Ruins of *Madin Sahibs* shrine are present at Hawal, Srinagar Commendable work on these ancient monuments

was by Sir Alexander Cunningham and F.S. Growse, and Baron Hugel, Anand Kaul Banzai and R.C Kak etc.

Crafts of Kashmir

It has been since long past that Kashmir has been famous for its arts and crafts all the world over. In fact, the happiness and prosperity of the state lies in the flourishing of cottage industries. These mainly consist of handicrafts like woolen textiles, delicate embroidery work in silk and wool, hand-woven carpets, papier machie, and Gabbas, and superb metal work. As far as cottage industries are concerned, they are wood carving, silk weaving and carpet manufacturing.

Pashmina work is an outstanding craft of Kashmir. The wool for Pashmina is got from a typical of Ladhaki goat very beautiful and matchless shawls are produced with finest embroidery work from Pashmina and 'Raffal'. These are in great demand all over the world. The Kashmiri shawl was renowned for its fine texture, and charm of colour and shade. According to some observers the Shawl Industry as old as the epics. *Ramayana* and the *Mahabharta*. Of course, the shawls are produced elsewhere in the world i.e. Persia etc. The shawl is of two varieties: (1) *Kani Shawl*, and (2) *Amli Shawl*. Kani shawl is woven on the loom, while the Amli Shawl is made of pashmina.

Five kinds of embroidery work are done in Kashmir (1) Amli, (2) Chikan work, (3) Chabli, (4) Doori, (5) Irma. Side by side, the carpet industry has an ancient pedigree. This industry was first started in the reign of Zain-ul-Abidin, in 1423 A D. Like shawl, the carpets are manufactured on the loom. The design of the carpets is first drawn and painted by an artist on a paper which the scribe translates into a symbolic script. The craftsman, then of old Persian carpets but local floral scenic designs were also used in carpet made later.

Other cottage industries of the state are, Wood carving, Gabba manufacture, Paper manufacture (in the past), Papier machie etc. As Kashmir abounds in Mulberry trees so it is natural that Kashmir should be having Silk industry at its best. In addition to these industries, there is production of excellent blankets, rugs as well. The prosperity of the State lies in flourishing of these industries, but this can happen only if the skilled craftsman receives incentives and rewards. Thanks to the Government, Arts Emporium which was set up soon after 1947. Its branches are now present at different places not only in India but outside the country as well. This sale of our products has received a boom.

Shining Stars (Men and Women of Kashmir)

It is not only for her heavenly beauty and salubrius climate that Kashmir is famous in the whole world, but also for her galaxy of great sons and daughters. In his memorable work, "Daughters of the Vitasta", Poet Prem Nath Bajaj has classified the great women of Kashmir as follows.

Celebrated Hindu Regnant. Yashovati, Sugandha Devi, Didda — the terrible, Kotadevi — the heroic.

Illustrated Hindu Queens Consort. Ishandevi, Vukpushta, Ananglekha, Suryamati, Jayamati, Radhadevi Kalhanika.

Other Noble Characters: Military Commanders, Silla, Chudda. There were, also, among women danseuses, diplomats religious leaders and builders.

Lalla. Harbinger of new age. She was a mystic poet.

Eminent Muslim Queens. Lachhma, Bibi Haura, Gul Khatun and Mera Mukha.

Habba. Songstress becomes queen.

Some Remarkable Figures. Sri Khatun, Bhombra Khatun, Begum Saliha, Lachhma, Zoon Ded and Zai Ded, Vyath and Dehat, Shaha Bibi, Sahiba Nashwan, Hafiza Maryam, Hafiza

Khadija, Tara and Utsava, Ratanmala, Dipmala, Nirpamala and Rupa Bhawani.

Two Brave Souls. Kudamal, Arnimal.

Farzi. From slave girl to ruler.

Sati Ded and Mathra Devi were saints (Kalla).

Great Men of Kashmir

To make a detailed list of all the great men of the land luminaries, scholars, philosophers, administrators, savants, sages and seers may not be possible within the purview or this brief study, but it is possible to make a short survey.

Gonada Gopaditya, Torāmana King Pravasena II, Baladitya, Durlabha Vardhana. Lalitaditya, Damoder Gupta, Krira Swami, Kallata, Ratanakar, Aventivarman, Shiva Swami, Utpaladeva, Vallabhadeve, Indo Raj, Abhinav Gupta, Kayyata, Kshemendra, Somadeva, Yogaraja, Bilhana, Ruyyaka, King Sussala, Kalhana Pandit, Mankha, Mammata, Jaggadar Bhatta, Shah-ud-Din, Mir Ali Hamdani, Zain-ul-Abidin, Jonara, Mulla Ahmad, Sul Kantha, Sri Vara, Mirza Haider, Yussof Shah Chak Parajybhatta, Haider Malik, Gani Shivopadyaya, Birbal Dhar, Hassan the historian, Mehjoor the poet laureate of Kashmir, Sheikh Mohd. Abdullah (Sher-i-Kashmir), Parmanand, Sinda Koul, Dina Nath Nadim, Santosh, Tak Zaina Giri,Mr. Arif Beg. There is also galaxy of saints both Hindu and Muslim i.e. Mirakshah Sahib and Lakhmanji.

The Rich Folklore. Kashmir was culturally advanced from times immemorial. Her contribution to the folk tales treasured in Buddhist *Jatakas* and the later classics and didactic collections of *Panchtantar* and *Katha Sarit Sagar* are assured. It is generally believed that except for the five hundred years up to the 12th century, the *Rajatarangini* has for its source well-decumented folk lore. Buddhism spread to the outside world in the East via Kashmir in the 3rd, Century B.C. when Ashoka its great sponsor resigned over

Kashmir. It attracted the hearts of the Chinese completely by the 4th century A.D., and the Buddhist missionaries passed from and to India through Kashmir, Somdeva, the author of *Panchtantar* was a Kashmiri who flourished about the Ist century B.C.

Hatim's Tales represent the first scientific method of recording the folk tales in original along with inter linear translation in a literary form Prop. Som Nath Dhar and S.L. Sadhu and P.N. Pushp have, also, made (separate) collections of folk lore of Kashmir, Folk songs of Kashmir which are as rich in content and forms as any other songs known in Kashmir as *Shaar*, are composed on any subject. These are the natural and original expression of the people's soul, and its companion in joy and sorrow.

The proverbs form the most important aspect of Kashmiri folklore. Kashmiri language has a rich stock of her proverbs which are full of wit and wisdom. In 1885 Rev.J.Hinton Knowles (of the church Missionary Society in Kashmir) published the proverbs of Kashmir in the form of a dictionary. Given below are some of the finest proverbs.

1. AKI TSAT SUM TA SAS GAW KULI.
2. ANIM SUI WAVUM SUI LAJAM SUI PANSUI.
3. HAPAT YARZ (A Bear's frindsip).
4. KUB KUL KUS? MUTIH HIND TUL KUL.
5. NAMRUDUN HYUT DAM DIVAN (He boasts like Namrood) etc.

Pulharoo (shoe of grass) and *Human Cart* were found in use before '47. *Floating Lands* are present in the *Dal Lake*. *Historiography* of Kashmir is matchless. Foreign visitors have recorded impressions of their visits to Kashmir in many travelogues.

Up to the advent of Islam Sanskrit was the language spoken and written by Kashmiris. By and by, Persian and

Arabic words and expressions, got mixed up in it and in course of time *Kashmiri* language was evolved. Kashmiri shared the handicap of not having its own alphabet with several other languages. *Sharda* was our script for writing Sanskrit, which we now very rightly translate in the 'Nagri Script' *Sharda* Script was much in use not only in Kashmir, but also in North Western India Gilgit the Punjab, and Himachal Pradesh, and even in Central Asia. This script enjoys a foremost position among ali the ancient Indian scripts. It was evolved from the Western branch of Brahmi nearly 1200 years ago'. It is an excellent ancient alphabet of Kashmir. Almost all the ancient Sanskrit literature of Kashmir is written in this script (Dr.B.L.Dembi *"Corpus of Sharda Inscriptions of Kashmir"*. The Sharda alphabet evolved from the Brahmi alphabet of North-western India in the second half of the 8th century.

Chapter 2

Kashmir History : Important Events and Dates

100 A.D.:	Kings Kanishka, Harsha, Gonada Gopaditya, Khnikhika, etc. ruled one after another. During their rule Kanispura and Gupkar were founded. The famous Buddhist Council was held. Nagarjuna lived in Kashmir at Harwan.
500 A.D.:	King Toramana ruled.
535 A.D.:	King Tajina Hiranya ruled.
550 A.D.:	King Mehar Kula ruled, Shaivism prevailed. The King inflicted cruelities on his subjects. Isesvara Lah Stumba, Khandana Vihara at Pancha Sir was set up.
575 A.D.:	King Pravarasena II ruled, Srinagar city was founded by him. He built Jayendra Vihara.
600 A.D.:	King Lakhana Ranaditya ruled. He also built a Vihara.
625 A.D.:	King Baladitya ruled. During his time Chinese traveller Heuin Tsang visited Kashmir.

650 A.D.:	King Durlabha Vardhana ruled. He conquered Taxila, Rajouri and Poonch.
675 A.D.:	King Lalitaditya ruled. Bhim Bhatta wrote 'Ravan Arjuna'.
725 A.D.:	King Lalitaditya ruled. He constructed the Martand temple. Chankun was his Minister. He led an expedition to Kangra and Kanauj.
750 A.D.:	King Muktapida ruled. Vamana Bhata was a famous writer. He wrote "Kavya Alankara" He founded the town of Parihaspura Budhism and Hinduism flourished side by side.
776 A.D.:	King Jaya Pida ruled. Damodar Gupta wrote 'Kultini Mata'. He built Parihaspura temple. Onkongs visited Kashmir.
800 A.D.:	King Lalitapida ruled Kashmir. Ksira Swami wrote his book on Lexicon. Pampur was founded as Letapura. He built Ushkar temple, Brahmins resorted to hunger strike.
850 A.D.:	King Ajaitapida ruled. Kalata Ratnakar wrote 'Spandavitti Naravijaya'.
875 A.D.:	King Avantivaraman ruled. Siva Swami Utapaladeva wrote 'Kappahan Abayu Daya'. He founded Avantipur and built Avantipur temple. Shura was the Minister of Commerce and Trade Engineer Suvya regulated the course of the turbulent river Vitesta and spanned it with bridges.
900 A.D.:	King Sankaravarmana ruled. Vallabhadeva wrote many books, the chief one being 'Pratya Bhajan'.He wrote commentaries on Kalidas's works. The towns of Sopore and Pattan were founded. Pattan temple was

	constructed. An unsuccessful expedition to Western India was led which proved a great disaster. 'Begar' system was introduced.
925 A.D.:	Queen Suganda Partha ruled. Indu Raja wrote, 'Kavya Alankara Laghuorth'.
950 A.D.:	King Yeseskara Ksema Gupta ruled. Abhinav Gupta and Kayyata were famous writers.
975 A.D.:	King Abimanyu ruled, Abhinav Gupta and Kshemenarara were famous writers; Bumazuva temple was built.
1000 A.D.:	Queen Didda ruled Somadeva wrote 'Katha Sarit Sagara'. The town of Diddamar was founded Tunqas led an expedition to Rajouri. The noted writer Abhimanya Swami lived during this period. Prayag was built.
1025 A.D.:	King Sangrama Raja ruled. Mohd. Ghaznavi attempted invasion of Kashmir.
1050 A.D.:	King Ananta ruled. Yogaraja wrote Parmartha. Sara Guresa temple was built.
1075 A.D.:	King Kalasa ruled. Bilhana was a famous writer. Kothar spring was built.
1100 A.D.:	King Harasha Uchchala ruled. Ruyyaka was a famous writer. There was an uprising by Damaras. The period was marked by a famine which brought catastrophe for the people.
1125 A.D.:	King Sussala ruled. Kalthana wrote 'Alankara Sarvasva' and the famous Rajatarangini. Feudal Lords were subjugated.
1150 A.D.:	King Jayasimha Purmana ruled. Mankha Mammata was a famous writer.
1175 A.D.:	King Jassaka ruled.

1200 A.D.:	King Jagadeva ruled.
1225 A.D.:	King Raja Deva ruled. Baldimar was founded.
1250 A.D.:	Kings Sanqradeva, Ramadeva and Lachmanadeva ruled in succession. Salar fort was built.
1275 A.D.:	King Simhadeva ruled.
1305 A.D.:	King Sahadeva ruled. Decay and decline of Hindu rule sets in. General Shah Mir and Renchan are taken in service. Khasha raids take place.
1325 A.D.:	King Renchan Shah ruled. Bulbul Lanker and Khanqah were founded. Kotta Rani was his contemporary. Dulchis indulged in Plunder and massacre. Bulbul Shah introduced Islam.
1350 A.D.:	Sultan Samus-ud-Din ruled. Jaggadar Bhatta was a famous writer. He was followed by Shah-ud-Din, Lala Ded (Arifa) the prophetess of Kashmir was a famous mystic saint and poet 'Vakyyani' is her famous work. Shamuspora was founded. Jama Masjid was built Mir Ali Hamdani came to Kashmir.
1375 A.D.:	Sultan Qutab-ud-Din ruled.
1400 A.D.:	King Sikandar-(But-Shikan) ruled. He destroyed temple, imposed 'Jagra' on Hindus. Taimurlane invaded Delhi.
1425 A.D.:	King Zain-ul-Abidin ruled. Jonaraja the famous historian and writer lived in his time. He wrote Rajatarangini II, Zainapura. Zaina Lank were founded. Badshah canal was constructed. Hinduism was partially restored. The art of paper machie was intoduced.
1450 A.D.:	In King Zain-ul-Abidin's time Mulla Admad was a Persian writer. Zaingir was founded

Zainakadal and Razdhani were built. Shankaracharya temple was repaired, Sanskrit and Persian books were introduced. Shri Bhat was a famous physician. Maulvi Kabir was a good teacher.

1475 A.D.: King Hasssan Shah ruled. Sul Kantha was a writer. Mir Shamsi Araqi preached 'Shiaism'.

1500 A.D.: King Mohammad Shah ruled. Sri Vara wrote Rajatarangini II, Babar's General attempted invasion of Kashmir.

1525 A.D.: Kings Fateh Shah and Mirza Haider ruled. Mirza Haider wrote Tarik Rashidi and Padyavati. Shias were persecuted during his rule.

1550 A.D.: King Yusuf Shah Chak ruled. Habba Khatoon was his wife.. Some said that she was his beloved. He was a brave soldier and also a scholar. Emperor Akbar invited him to Delhi and arrested him. Later, he was jailed and sent to Bihar Prison, where he died. Kashmir was there-after captured by Mughals.

1586-1600 A.D.: Akbar ruled Kashmir through Governors, Prajyabatta wrote Rajatarangini IV. A well-round Nagar (modern Hari Parbat) was constructed. Hari Parbat fort was also built. Raja Man Singh was Akbar's Commander who had captured Kashmir.

1625 A.D.: Jehangir ruled. Pather Masjid, Veri Nag Spring, Sevan Sarais and Shalimar Garden were built. There was peace and prosperity everywhere.

1650 A.D.: Shah Jehan ruled. Rupa Bhawani, the mystic saint, lived and propagated her philosophy Mughal gardens. Nishat, Chasma Shai and

Nasim were laid. Pari Mahal was built for Dara Shikoh, Jama Masjid was repaired Saffa Kadal was built. Rishi Pir also lived during this period. Haider Malik wrote, "The History of Kashmir."

1675-1700 A.D.: Aurangzeb ruled. The famous writers during this period were: Gani, Dara Shikoh, Ratna Kantha, Narayan Koul. They wrote, Dewan Gani, Upani Khata, Kusumanjali Tika, and History of Kashmir, respectively Mulla Shah Mosque was Built, Hazrat Bal Gardens were laid.

1725-1750 A.D.: Governors under later Mughals ruled. The Pathan rule commenced. This was the darkest period of Kashmir history.

1775 A.D.: Timur Khan Durrani ruled Kashmir. There were flods and fire. Hindus were treated mercilessly. Shias were also persecuted Bimber and Akhnoor were annexed. Amira Kadal was built at Srinagar. New taxes were levied.

1800 A.D.: King Zaman Shah Durrani ruled Sivopadvaya wrote, 'Vijnana Bhairav' Sona Lanka was built.

1825 A.D.: Kings Mohd. Shah and Shuja-ul-Malik and Maharaja Ranjit Singh ruled one after another. Dewan Nandram was appointed Governor of Kabul Kohinoor passed to Maharaja Ranjit Singh. In 1819 A.D. Sikh army invaded Kashmir under Birbal Dhar. The first Sikh Governor was Diwan Moti Ram after the defeat of Mohammad Azam Khan.

1850 A.D.: Dogra rule commenced. Maharaja Ghulab Singh ruled. Mohd. Gami wrote books in Kashmiri and Bhawanidas Kachroo history of Kashmir.

1875 A.D.: Maharaja Ranjit Singh ruled. Poet Parmanand wrote poems and songs in Kashmiri. Gadadhari temple was built at the premises of Amira Kadal Palace. A peaceful era commenced, Research was encouraged. Hassan wrote, 'History of Kashmir'.

1900 A.D.: Maharaja Partap Singh ruled. Famous writers of this period were poet Krishna Das, Maqbool Shah Kralwari (who wrote 'Gulrez'), Abdul Rashid Nazim and Rasul Mir Shahabadi. Modern means of communication and also Education were introduced.

1925-1945 A.D.: Maharaja Hari Singh ruled. Famous writers of this era were, Pirzada Ghulam Ahmad Mahjoor (poet), Abdul Ahad Azad and Master Zinda Koul. Palaces were constructed. Hospitals were built. In 1931, a popular revolt broke out against the feudal ruler and a political party called National Conference was set up and organised for the emancipation of the people of the State. The slogan of 'Quit Kashmir' was raised in 1946. Kashmir acceded to India in 1947 and the tribal invasion of the State took place in the month of October, 1947. Popular rule was established the same year under (late) Sheikh Mohd. Abdullah as Prime Minister. A Constituent Assembly was convened for drawing a Constitution for the State. In 1950, the 'Cultural Front' was organised under Mr. G.M. Sadiq to revive Kashmir's traditional culture 'Kong Posh' was its official organ.

1953 A.D.: Political events took a turn and Sheikh Mohd. Abdulla was arrested and Bakshi Ghulam Mohd. took over Prime Ministership.

He stepped down under Kamraj Plan and was followed by Shams-ud-Din. The theft of the 'Holi Relic' of Prophet Mohammad took place at Dargah Shrine. Both Hindus and Muslims Performed penances and took up action for its early recovery. Finally, Mr. G.M. Sadiq took over as the Chief Minister. After the death of Mr. G. M. Sadiq, Sayyid Mir Qasim took over as Chief Minister. There was an accord between Mr. Sheikh Mohd. Abdulla and the Central Government. Under this Sheikh Abdulla was re-appointed as Chief Minister and he formed the ministry. Law and order were restored, student agitations came to an end.

A Vigilance Department was set up to fight and curb corruption. Plans for the beautification of the Srinagar city were chalked out. Pay scales of Government employees were raised. After the demise of Sher-I-Kashmir Sheikh Mohd. Abdulla, his son Dr. Farooq Abdullah took over as Chief Minister. The subsequent events are of common knowledge to the readers.

Soon after 1947, when popular Government came into being, the Cultural Academy of the J&K State was set up. Under its patronage, writers have started blooming and creative art and literature are flourishing. Now Kashmir has its own University and several institutions of Higher learning such as the Engineering college, Agricultural college, Medical college, Sher-I-Kashmir Post Graduate Medical Institute at Soura. Radio and T.V. Stations, Cultural centres like Tagore Hall, Sports Stadium, Sher-I-Kashmir Indoor

Games Stadium and others. The State has also set up a number of Industrial undertakings like a Watch Factory (HMT) at Zainakot and a Cement Factory at Wauyan (Khrew). Several other industrial units are in the process of coming up. In fact, Kashmir has taken strides to modern progress.

February 1975: Indira Sheikh. Accord was signed in Feb, 1975 and Sheikh formed the Govt. Sher-I-Kashmir, Jenab Sheikh Mohd. Abdullah passed away on Sept.8,1982, Dr. Farooq Abdullah, his son took over the reigns of administration as Chief Minister. But, an account of defections Shah Ministry came into being on July 2, 1984. As law and order situation deteriorated, curfew was clamped on the city off and on. So, Governor's Rule under Section 92 of the State Constitution was imposed on the J&K State on March 7, 1988.

The Governor's Rule was followed by the signing of Rajiv-Farooq Accord on Nov.7, 1986. The aim was to root out poverty from the State. Ever since the State has been marching forward on the road of progress in the economic and other developmental fields.

15th August,1989: Bomb blasts occurred: one at Lal-Chowk, and the other at Habba Kadal, Srinagar. Several were injured, some died, while others remained and crippled. So, militancy was born; Gun-culture begun with fanfere.

[illegible] and others. The State has [illegible] set up a number of industrial [illegible] like a [illegible] Factory, [illegible] and a Cement Factory at [illegible] [illegible] in [illegible] of coming up [illegible] [illegible] in [illegible] progress.

[illegible] Sheikh Abdullah [illegible] Sheikh Mohd. Abdullah [illegible] Dr. Farooq Abdullah [illegible] Chief Minister. But [illegible] July 2, 1984 [illegible] Governor's Rule [illegible] Section 92 of the State Constitution [illegible]

The Governor's Rule was followed by the [illegible]

[illegible]

Chapter 3

The Composite Culture of Kashmir: A Glimpse

Part — I

During their long periods of independence, isolation and solidarity the people of Kashmir developed a unique culture making everlasting contribution to learning and literature.

The valley of Kashmir which is surrounded by the snow-clad Himalayas is one of the most beautiful spots in the world because of 'vast expanse of flat country with rich alluvial soil, lofty and glacial mountains, crystal streams, lofty, crags, torrents, broad lakes, shady Chinar groves and pine forests.'

Kashmir was for the most part of time a separate kingdom. 'As a matter of fact, the history of Kashmir is a chronicle of King's courts, in the times of the Tartars, the Buddhists, the Sultans, the Sikhs and the Christian rulers. Among the Muslim rulers Sultan Zain-ul-Abidin is the famous for his benevolent qualities.

According to Dr. Neve "the climate of the valley until the end of May, is similar to that of Switzerland. As a whole the climate of Kashmir is much better suited to invalids than that of many other Indian sanitoriums."

Jammu and Kashmir is the home of different races and sects and their history goes thousands of years back. Many strange and interesting customs and social usages are prevailing among them and any detailed account of their history will fill a volume. The eminent Indologist Dr. Grierson has placed the Kashmiri language in the Dardic branch of non-Sanskritic languages in his 'Linguistic Survey of India." But recent researches have proved it to be Vedic. Unfortunately, Kashmir has no script of its own, but no one can deny the fact that this language has a 'cast store of rich proverbs, sayings and folklore' Persian script has since been adopted and the Kashmiri literature is growing in quality and quantity. There are varieties of beliefs and customs regarding birth death and marriage among Hindus and Muslims. These are, of course, different in the case of the two communities.

Kashmir has rendered a valuable contribution to Indian Literature. Kalhana and Bilhana are remembered for historical works. The former wrote 'Rajatarangini' which throws a flood of light not only on the history of Kashmir, but also on the history of India. Bilhana's "Vikramadeva Charita" is concerned with the history of South India. Charka and Koka studied medical and sex respectively. Vamana, Mammata, Anandavardhana, Ruyaka Kuntala, Abhinava Gupta are noted for literary criticism. Similarly, Mankha, Kshemindra, Matri Gupta Shilhana, Jhalhana, Shivaswamin and Somadeva were eminent Kashmiri writers. In short, the culture of Kashmir is a composite one, a synthetic pattern with unity in diversity.

The Kashmiri language can claim unique position among the modern Indo-Aryan languages. It has a considerable importance to the linguist. This is due to its antiquity which may well go back to the Vedic times. According to a high authority, Kashmiri is of a Dardic or Sinha source, which are Aryan languages. Kashmiri have been influenced by Sanskrit and Persian considerably. The Kashmiri proverbs

are concerned about various aspects of nature, society and human life. These proverbs and sayings are often interposed into conversation by the Kashmiris. These proverbs are usually pithy, peetic and un-ambiguous, though often metaphoric utterances e.g. 'Nosh Pyayi athi ayi'— "A daughters-in-law wins recognition proves her worth when she gives birth to a child."

In Kashmir, one may not be astonished to witness the Hindus and Muslims equally holding in reverence the Hindu shrines and the Muslim Khanqahs situated closely or almost in the same premises. The notable examples are the great Khanqah of Shah Hamdan, Temple of Kali, Shah Sahib's mosque, Ziyarat-i-Makhdoom Sahib, Hari Parbat and Madin Sahib.

Although with the advent of Islam conversions took place in Kashmir as in other parts of India, yet no one can deny that the Muslims adopted a few Hindu customs' giving in return some of their own to be adopted by the Hindus. Thus, an exchange of two cultures took place which is seldom in the history of Mankind' Sir, J.Marshall, has the spectacle been witnessed of two civilizations so vast and strongly developed yet so radically dissimilar as the Hindus and Muslims meeting and mingling together. The ancient works like Katha Sagar and Brahar Katha were translated into Persian and Turki. The court historian Jonaraja observes about Zain-ul-Abidin. The king sitting on a lotus throne in the form of Ganesha, studied the ancient works of Rishi and visited with all devotion all *Tirthas* observing all Hindu customs. During the last feeble years of the king, the court physician and Minister Shri Bhat, would read out to him passages from "Panchastavi".

One of the most beautiful and the most highly developed schools of Indian philosophy is Kashmir Shaivism. It developed between the 7th and 12th centuries of the Christian era. Unfortunately Kashmir Shaivism is of little known outside Kashmir, as access to Kashmir was difficult

in those ancient days. There are a few translations of some minor works on Shaivism available in English. One such work is the *Pratyabhijna Vimarsini* of Abhinava Gupta. Kashmir Shaisim is called *Trika* philosophy, the three-fold scene which is based on three energies of Lord Shiva i.e. Para, Para-para and Apara.

By Para is meant the Supreme Energy of Lord Shiva. Para-para means the Intermediate Energy of Lord Shiva and by Apara is meant Lord Shiva's Inferior Energy.

Kalhana's Rajatarangini may be called a masterpiece of historical writing. It consists of eight books of unequal size, written in Sanskrit in nearly 8,000 verses of rare literary merit. The text may be divided into three sections:

I. Books I—III are based on tradition.

II. In Books IV—VI, dealing with Karakota and Utpala dynasties he has made use of works of earlier chronicles who were contemporaries of the events they described.

III. For Books VII and VIII, dealing with Lohara Dynasties, he made use of personal knowledge and eye-witness accounts, the latter often perhaps recieved at second or third hand.

The book was written by Kalhana during the years 1148-1149. The author seems to have been of mature age while writing this book. No one can deny the fact that Kalhana's Rajatarangini and Nilmata Purana provide excellent material for the study of the society in earlier times. The latter presents an interesting study of the economic life, as well as of other means of recreation such as music, dancing, theatrical performance, sports, arts and crafts, dresses and ornaments, domestics, food and drinks domesticated animals, culture and trade political thought and organisation, army and war religious cults, festivals and religious practices, philosophy and language.

Kashmiri literature is found in abundance. In the first period we have Shiti Kantha's Mahaanay Prakash, Lal Ded's and Sheikh Nur-ud-din Wali's Waakh and Shruk and Bhattavataar's "Banasura Katha". This literature was composed up to 1555 when Sultan Habib Shah was dethroned and Ghazi Chak ascended the throne. During the period 1555-1752, Persian is firmly established not only as the official language but also as the language of literature. The eminent writers of this period are Maulana Sheikh Yaqub Sarfi (1552-1594, Mirza Akmal-ud-Din Kamil and Khawaja Habib Ullah Nowsheri (1555-1617). During the third period (1752 — 1953) which is a prolific one, poetry took new forms. This is the age of material romance, when stories or legends of love and adventure are poetized. Here is a short list: *Sri Ramavtar Charit* by Prakash Ram, *Sri Krisna Avtar Lila* by Dinanth; *Gul-e-Bakawli* by Hakim Ablee Sheikh; *Heemal* by Waliullah Mattoo; *Gulrez* by Maqbool Shah Kraalwary; *Kalkoor* by Peer Ghulam Mohi-ud-Din; *Gul-e-Bakawli* by Lassa Khan; Yusuf Zulaikha; and *Laila Majnoon* by Mohmmood Gami; *Nala Damyanti* by Lakshman Bulbul. Other writers of this period are Abdul Wahab Parrey, Krishana Razdan and Mahmmood Gami. Parmanand wrote three long poems; "Sudhamacharita," "Radha Swayamwara" and "Shiva Lagana".

The fourth period (1925-47) is the modern age of Mahjoor. He belongs to the school of Rasool Meer and shares with him the popularity of being the best writer of our Kashmiri 'Geet' and 'Ghazal'. He restored much of the native melody to our language and introduced many new themes such as "My Youth" and "The Country Lass" and some patriotic songs.

Master Zinda Kaul may be said to have sounded the modern note. His poetry is mostly mystical. He wrote *Vadiney Manush, Naata Yaaree, Joogy, Lolas Kun, Sumaran* and *Vanan Manz Lal.*

Soon after the partition new poets were born and they wrote on the themes of life and death struggle with a rhetorical eloquence, Dinanath Nadim's songs like, "I will not sing today" are stirring and unforgottable. Abdur Rehman Rahi, too, is a poet of eminence and he wrote on new themes and experimented with new forms. His contemporary, Ghulam Nabi Firaq also composes melodious verses in Kashmiri. Nobody can deny the fact that a crop of new generation of poets, prose writers and drama writers has come up and that all of them have enriched this literature considerably. The Cultural Academy has been instrumental in bringing forward some of the writers of Kashmiri prose and poetry.

So, one can say with pride that the Kashmiris inherit a culture which is older and richer than the culture of even the Chinese and the Britishers.

From ancient times Kashmir has been the centre of art, literature and scholarship. The art of drama is also very ancient. In fact, it has its origin from the performance by *Baands*, who moved from house to house, entertaining people by dance and song, on goods occasions. But, they were not respected in society. Later on, actors performed in society *Raslila* and, in course of time, it gave rise to another drama form called *Pather*, which was full of satire and humour. However, religious stories began to be enacted. After independence, the Kashmiri writers began writing seriously. The radio drama concentrated on the exigencies of propaganda. By and by, many plays, skits, shadow plays and operas were written by *Nadim, Akhtar Mohi-ud-Din, Kamil* and *Roshan*. Since 1958, the State Academy of Art, Literature Languages has been organising play competitions every year, in Tagore Hall and prizes have been awarded. *Zoonadab* is yet another, land mark as radio feature. It thrashes the problems that an individual comes across in daily life.

The tradition of story telling in Kashmir is, perhaps as ancient as in any Indian language. But sorry to say that no

story in Kashmiri had been written until the middle of the 20th century. The first Kashmiri story was written by Som Nath Zutshi. Later on D.N. Nadim, Noor Mohd Roshan and S.N. Zutshi also started writing stories in Kashmiri. Most of these stories conveyed progressive ideas and did not deal with Kashmiri social life. To Akhtar Mohi-ud-Din goes the credit of using Kashmiri characters and social life and problems around him.Humour and satire are found in abundance in these. Other writers to write stories in Kashmiri are Amin Kamil, Ali Mohd Lone and Bansi Nirdosh, Ghulam Nabi Shakir, Umesh Koul, (Late) Shankar Raina, etc.

Music in Kashmiri language is called *Sufiana Kalam*. It is difficult to guess how and when it originated because Kashmiri music shows elements of Indian and Iranian music. After the advent of Islam, Kashmiri music may have been influenced by Iranian music. The musical instruments *Santur* used in Kashmiri was invented in Iran. Many *Raggas* or *Mukams* of Kashmiri music are present in Persian i.e. *Mukam Duga, Mukam Nawa* and *Singha*. In the same manner many Persian words are present in Kashmiri *Talas, Sothal, Neemdor, Chapandoz* etc. Before beginning with the singing of *Mukam* or *Raga*, the verses of Sheikh Allah of Hazrat and of saint Lalleshwari were sung without *Tall*. Some important Sufiana musicians are; Late Ustad Ramzan, G.M.Kalinbaft and M.A.Tibatbakal. Besides Suffiana music, *Chakri* and *Roff* are other forms of Kashmiri music.

The people of Kashmir both Hindus and Muslims alike have their rituals and ceremonies which may differ from those of people outside. Kashmiri social customs are generally connected with both marriage and death. Of course, due to the changing living conditions, these rituals have also undergone change. The rituals of Pandits are: *Kahnethar, Zarakasai, Yagnoavit, Manzirat, Divagon* and *Lagan*. In winter *Kichri Amavas, Gadbhata* are observed. Similarly, the rituals of Muslims *Azan, Takir, Sundar* and *Fatiha* are performed on different occasions.

Kashmir has been called from ancient times as *Rishi Bumu*. The first *Rishi Kashyap* is said to have performed prayers and penances due to which the valley of Kashmir came into origin. In historical times we first come across sages and savants of highest order who lived here soon after the advent of Buddhism. The fourth Buddhist *Council* was convoked by Kanishka in the last quarter of the first century A.D. Many Buddhist scholars from outside are said to have attended the deliberation. Among Muslim saints, after the advent of Islam, in the 13th century A.D. Muslim Rishis, the Babas, Saiyids and Pirzadas are the Chief preachers of Islam. But to *Saiyids* stand first in the hierarchy, the prominent among them being *Dastgir Sahab, Nakshbanda Sahab* and *Hamdan Sahab, Nur-ud-Din Sahab* was primarily a Kashmiri. Besides the Muslim saints, there are a number of *Pirs Fakirs* and *Darveshas* in Kashmir. Among the Hindu saints mention may be made of Lalleshwari, Rupa Bhawani, Reshipir, and Swami *Grata Bab, Mahya Kak*, Gopi Nath Bhawan, *Kashi Nath, Vidya Dhar, Sona Kak* and *Swami Ramju* and *Sumbli Baba*. Mirakh Shah Sahab was a Muslim saint.

The people of different classes in Kashmir wear different kinds of dresses that suit the climatic condition of those places. The dress of a Kashmiri at home is called 'Feran'. On hills Gojars and Bakarwals wear 'Dastar', Kurta 'Yezar' and 'Sadri'. A Pandit wears loose trousers and a turban, while a Panditani puts on a Frock, Sari, Dhoti, Jamper and an old lady wears "Taranga" on her head. A Muslim lady wears a *Kasaba*. Kashmiri boys and girls are very imitative of fashions from the other parts of India.

Winter is the source of hardships and poverty to the people of Kashmir. To keep off poverty, cottage industries were introduced by Budshah, Zain-ul-Abidin. These industries are shawl making carpet weaving, embroidery, papier machie and wood carving, silver ware, etc. During the long winter season, the poor Craftsman is enabled to earn his living. The old ladies ply the Charkha and produce

Pashmina. The people's Government after 1947, has set up Kashmir Government Arts Emporium to encourage the craftsmen in various ways by giving them loans and paying good price for their goods.

Kashmiris had in the past games of their own which were cheap and suited their social set up. These are: (1) *Sazalong* (2) *Saza Katir* (3) *Tuli Langun* (4) *Grata Pal* (5) *Gor Maji Goras* and (6) *Kabbadi.* All these games sustained our society in the past during periods of salvery and poverty. But now these have been replaced by modern games like Football, Hockey, Badminton, Cricket and Chess.

Some worth seeing things in Kashmir are the Mughal Gardens, Pahalgam, Gulmarg, the Houseboat and Lotus and Saffron flowers. The Houseboat is the summer haunt of visitors. Saffron flowers are used in medicine and dishes. It grows in Pampur. Kangri, the Queen of winter in Kashmir, is a portable firepot without which no Kashmiri can live in winter.

The Kashmiri culture has a composite character, being an ingredient of Hindu, Muslim and Buddhist elements. It is noted for unique architectural and archaeological monuments, as is evident from *The Ancient Monuments of Kashmir* by R.C.Kak. According to Walter Lawrence, "I have rarely been in any village which cannot show some relics of antiquity." Curious stone monuments of the old Kashmiri Temples (Kulr-Murli), huge stone seats of Mahadev (Badri Nath), Phallic emblems, innumerable carved images heaped in grotesque confusion by some clear spring have met me at every turm. They were the works of the Buddhist or the Pandus — when one comes to the most recent period of the Mughals, tradition becomes more difinite. And I have seen many mosques built in a style unlike the present of wooden beams with stones between, mostly raised by Aurangzeb. Some of the important archaeological remains are at Awanti Pur, Martand temples at Mattan Budshah's Tomb at Srinagar, the caves at Bhumju, the ruins at Narasthan, the ancient

Hindu Temple at Pandrethan, the temple ruins at Pattan, the ancient temple at Payech and Takht-i-Suliman and the Shankeracharaya temple. Kashmirian architecture has been found by scholars to resemble various Grecian orders. Other architectural specimens are to be found at Ushkar at Harwan. Acording to Mr. R.C.Kak, the medieval architecture of Kashmir depends for its effect upon; (1) The simplicity and unity of its design. (2) The massiveness of its blocks of lime stone and granite that were used. (3) The finish of drawing. (4) Last but not the least, the natural beauty of the site chosen for erection of the temple. Its main feature is a happy combination of the column and the arch. The Muslims in Kashmir were at the beginning too few to imitate an architecture of their own. The most characteristic example of their style are the mosque at Madin Sahib near Hari Parbat and the ruins of the mosque at Vicharnag and Zain-ul-Abidin's mosque on the island in the Wular Lake.

From the foregoing discussion it becomes evident that the Culture of Kashmir has been and is unique, in a number of ways. First of all, the roots of our culture are sown in very ancient times when the Westerners were just barbarians. Secondly, our cultural heritage is variegated and not confined to one branch of literature, philosophy or art. That our culture could flourish despite many hardships and catastrophies in the face of foreign invasions bears testimony to courage and perseverance of our ancestors. The valley of Kashmir has therefore, amply been called *Sharda Peetha*, or the seat of Learning, besides being popularly known as "Paradise on Earth". It has even been believed by some scholars to be the originating centre of civilisation. Prof. Dharmendra Nath Pal upheld the view as early as 1904 that the particular area in Asia which covers Kashmir and the Tibet table-lands was the cradle of Civilisation *Adelung*, the father of comparative philology placed the cradle of making in the valley of Kashmir. Kashmir has even attracted scholars from various countries in the past who studied at two Universities of *Sharda* and *Chakdar*. Besides, there were also

present Vidya-Mathas and *Viharas* Buddhism was in vogue here before Ashokas times (273-232 B.C) and Kanishka convened the fourth Buddhist Council here. So Buddhist thought nurtured in Kashmir. Kashmir Shaivism (the *Pratyabhijna*) is distinct from Indian Shaivism. Kashmiris have also made an important contribution to Sanskrit, Literature and Indian Poetics. It has been the homeland of Alankara Shastra (Rhetoric). Out of the sixteen most famous rhetoricians of India, Kashmir has produced fourteen and the rest of India only two, Vamana (750-800 A.D.), Udhbatta (774-813 A.D.), Rudratta (800-900 A.D.), Maminata (1000-1100 A.D.) etc., were the renowned who came from ancient Kashmir. Patanjali and Pingla were Kashmiris. Many ancient Kashmiris have made valuable contribution to Astronomy. Mathematics, Medicine and Agriculture.

In 1947, when India and Kashmir achieved independence, fillip has been given by the Government, by setting up the Academy of Arts and Culture. A lot of literature in Kashmir is born now and our literature can compete with any other Indian Literatures. In short, no one can deny the glory of our past and present culture.

Part - II

Our Glorious Heritage

The valley of Kashmir is a blessed valley because of its indescribable beauty — its lakes, rivers, rivulets, lush and rolling landscape, verdant hills and its backdrop of high snowcovered Himalayan ranges. There is such a lyric charm about it with its softness, its gentleness and its dreamlike quality that it is difficult to believe that such a place exists in this mundane world. Its other blessing is its rich and perfect climate. Here all the persons are well-marked. The third blessing of the valley from its people. They appear to be the product of their environment. Foreign influences have penetrated into the valley from time to time, but they came more by way of trade and other peaceful means. The

old silk route to Central Asia passed through this valley, and this helped in the introduction of new ideas and fresh cultural elements from Central Asia.

The main religions of the valley in former times were Buddhism and various forms of Hinduism. Most probably, Buddhism entered into Central Asia from this valley. For a long time two religions lived side by side and these not only reached on each other, but also, evolved identical forms of religious practice. Islam was introduced here through the gentle persuasion of Sufi saints, and by and by it, got identified with the rulling classes.

In order to study ancient society of Kashmir, one must depend on Kalhanas *Rajatarangini* and *Neelmata Purana*. The latter, a very interesting study of economic life, including means of recreation such as music, dancing, theatrical performances and sports, arts and crafts, dresses and ornaments, cosmetics, food and drinks, domesticated animals, culture and trade, festivals and religious practices, philosophy and languages. These two books can safely be depended upon as the sources of the history of ancient Kashmir. There was a system of recording history even in very ancient times, but it was very different from the system that was introduced in later times. The modern system had its origin in Greece.

Throughout history the Kashmiris seem to have been interested in cultural pursuits. Many ancient scholars appeared to have risen on the literary firmameent of Kashmir to make lasting contributions to knowledge and culture. Sir George Grierson in his *Liuguistic Survey of India*, Vol.II, writes "For upwards of 2000 years, Kashmir has been the home of Sanskrit learning and from this small valley have issued master pieces of history poetry, romance, fable and philosophy. Kashmiris are proud of the literary glories of their land. For centuries, it was the home of greatest Sanskrit scholars, and, at least, one great Indian religion, Saivism, has found some of its most eloquent teachers on the banks

of the river *Vitasta*. Some of the greatest Sanskrit scholars were born and wrote in the valley and from it has issued the Sanskrit language and a world famous collection of folklore.

Even Kalhana in his *Rajatarangini* emphasises the importance that people attached to learning. According to him learning was one of the five things for which the valley was reputed. He says, *Learning*, lofty homes, saffron, icewater and grapes; things that in heaven are difficult to find are common here" (Raj, Book I, verse 42). Hieun Tsang, the Chinese pilgrim to India who visited Kashmir in 631 A.D. wrote, "The people of Kashmir like learning and are well-cultured. Since centuries, learning has been held in great respect in Kashmir, "(Life of Hieun Tsang, translated by *Beal*). In the 11th century, Alburini, the great Arabic scholar who followed Mohammad Ghazanavi to India said about Kashmiris that their land is a high school of Hindu science ('India') translated by Saucha).

The knowledge of Sanskrit seems have reached high peaks. The scholars developed their own alphabet, called the "Sarada". All the Sharda characters for the writing of Sanskrit books are entirely different from the Devnagri script. Before the introduction of paper in Kashmir people used birch bark for literary writing and for governmental correspondence Sanskrit continued to held ground for sometimes even during the early Muslim rule, although Persian had become the *Lingua franca* in the valley. We read it from Abdul Fazal that Brahman class was very numerous. Although Kashmir has a dialect of its own, their learned books are in Sanskrit language. They have a separate character which they use for manuscript work and they write on "taz" which is the bark of a tree. (Ain-i-Akbari translated by Jerret.)

From early time scholars and students from India trecked all along to Kashmir to complete their Sanskrit studies. Probably they received patras or certificates by the

then Sanskrit Universities of Kashmir. The great seats of Sanskrit learning in Ancient Kashmir were at Sharda, now in Pakistan, and at Vijeshwara, the present day Bijbahara. There used to be a great influx, and according to Kalhana hostels and Viharas were erected for the residence of scholars from different parts of India by the ruling families. Queen Amrita Prabha caused a lofty Vihara called *Amritabhana* to be constructed for the benefit of foreign students. (Raj Book III, verse 9). King Yasaskara (936-48 A.D.) fond of environments built on a piece of land — a Matha for students from Arya Desha, who were devoting themselves to knowledge. (Raj Book VI, verse 87). Again Queen Dida (981-1003 A.D.) founded a convent for the people of Madhyadesha. In addition, she built a Vihara for the people of plains. She built another convent for the residence of scholars from the plains (Raj Book VI, verses 300, 301, 302).

According to Kalhana, astrologer, doctor, councillor teacher, minister, purohit, ambassador, judge, clerk; none of them was without learning (Raj Book VI, verse 13). Scholarship was liberally rewarded and scholars were greatly respected. It is also recorded that the scholars who were granted great fortunes and high honours proceeded to the Sabha in vehicles (Raj Book V, verse 33). Sanskrit was introduced in the valley by Indo-Aryans, and it slowly became the language of religion and literature. With the coming of Buddhism in the valley, in the time of Ashoka, Buddhist literature and religious books were written in Sanskrit, while in India the same was done in Pali. Moreover, the city or Kuchha in Central Asia which was the headquarters of Kashmiri missionaries, got transferred into a great centre of Sanskrit learning. Many Sanskrit manuscripts which were written have been discovered in many parts of Central Asia. The only Buddhist manuscripts in Sanskrit discovered in India, are those of the Gilgit Collection, which have been edited and translated into English by the Research Department of the J&K State. There was also a regular stream of pilgrims and scholars from Central Asia and China

to study Sanskrit texts in Kashmir. Many Sanskrit manuscripts were reposited in the libraries of temples and Viharas. Dr. George Buhler who visited Kashmir in 1975 (Bikrimi) in search of manuscripts, found that many pandits, traders and officials were in possession of considerable collection of manuscripts (George Buhler, Poona manuscripts, Catt 1875, 11, No:143).

The valley of Kashmir has been a famous seat of learning (*Sharda Peetha*), besides being known as *Paradise on Earth*. Prof. Dharamendra Nath Pal (1904) has been of the opinion that the particular area in Asia which covers Kashmir and the Tibet was the cradle of human race. Adelung, the father of comparative philosophy also, rendered Kashmir as the cradle of mankind in the valley of Kashmir. In ancient times, Kashmir had at least, two big universities, one at Sharda, another at Chakdar (Bijbehara).

These were similar to those at Nalanda, Taxila and Ajanta. In ancient literatures of Kashmir, mention is made of Vidya Matha, Vidyarthinam Matha, Shaiva Mathas, various schools and colleges of learning and Maittuka Gurus. According to Kalhana numerous monasteries were built by the Buddhist monks and Pravarsena's maternal uncle, Jayandra. Here, Hiuen Tsang is known to have studied. The Vihara has been located by scholars at present day Jama Masjid.

Kashmir's contribution to the Buddhist ideology and culture stands first in chronological order. Ashoka sent Madyantika, a preacher to Kashmir to propagate the new faith. He founded 12 Viharas. According to Hieun Tsang, 500 monks had come to Kashmir during the time of Ashoka. The great Buddhist Counsel was held in Kashmir in Kundala-Vana, in Kanishka's time in the first century A.D. (78 to 102 A.D.). Ashvaghosha is said to have been brought by Kanishka from Pataliputra to Kashmir to function as the Vice-President of the Council. The Greater vehicle of the Law was drawn

up here by the Buddhist theologians. The reputed Kashmiri author, Naga Sena wrote an important Buddhist work, "Milinda-Panha"— a conversatiojn between Theravadan and the Bacterian King of North India.

Numerous Kashmirian Buddhist scholars have written original works in Sanskrit and Prakrit, and even translated these into Chinese. In 4th century A.D. Kumarajiva went to Kucha, and from there to China. Some Kashmiri Scholars who contributed to Buddhism are Buddhayasha, Dharamayasha, Gunavarman, Dharmarkasha, Saghabhatta, Gautama Sanghadeva, Jinamitra, Dhanashila, and Ananda, scholars from China to Kashmir are Cheyan, Chemong. Fa-Yong and Hiuen Tsang.

Kashmir had also played an important role in the development of Indian Litrature. It is the homeland of Alankara Shastra (Rhetoric). Vamana (750-800-900 A.D.) is the founder of the Riti school. Udbhatta (774-813 A.D.) is the teacher of the theory of three Vittis, Rudhratta (800-900 A.D.) expounded the theory of figures. Ananda Verdhana (850-900 A.D.) is the founder of the school of the Doctrine of Dhvani (suggestion), Mammotta (about 1100 A.D) is the upholder of the theory of Rasa (Sentiment) Abhinava Gupta (1000-1100 A.D.) is the expounder of theory of Rasa Dhavani, and the *Pratyabhijna Shastra* and *Mehema Bhatta*, Kayyatha and Ruyyaka (11th century) were the renowned rehetoricians. The historical works of Bilhana Kalhana, Jonaraja, Shrivara, Prajyabatha and Shuka are remarkable Kalidas is said to have been native of Kashmir (see Prof. Lacchmi Dhar's) work. The Birth place of Kalidas. Patanjali, Pingala are also said to be Kashmiris. So, also Charka (who wrote Charka Samhita) and other poets like Pravarsena, prolific writers like Kshemendra, Ratnaka, Shivaswamin, Abhinanda Mankha, Somadeva were Kashmiris. Kashyapa Muni is said to have written a treatise on agriculture and Lilavati has made a name in mathematics.

Kashmir has contributed a lot to Pratyabhijna system of Kashmir Shaivism. It was originated by Somananda,

Utpaladeva, Abhinanva Gupta (9th-12th A.D). Kalhana wrote his work in 1948-49 A.D. He must have been born by about the beginning of the 12th century at, Parihaspura, (modern *Pattans*), in Kashmir. In the chronicle we meet a person named *Champaka* who is held in esteem by Kalhana Pandit. He is described as the lord of the gate-commander of frontier defences. In the latter part of Harsha's reign. Perhaps, he was Kalhan's father. Although, *Nilamata Purana* has furnished us with an account of the birth of Kashmir valley after the drainage of Sati-Sara, it is Kalhana who deserves credit for writing the history of this land with the available data, from the earliest to his day. This history deals not only with the history of monarchs but also with that of the people. It is no exaggeration to say that Kalhana was both a historian and a master 'Kavi' 'Rajatarangini' is full of information regarding the conditions of ancient Kashmir. He had an observant eye and thorough training. He had studied carefully the Vikrama's *Kadevacharita*, the historical Kavya of his follow country man. Bilhana, towards the last quarter of the 11th century. He had, also studied Bana's *Harshacharita* and he had also knowledge of Mahabharata. Besides, he was a prominent 'Kavi' of his time. He makes a brief review of all the earlier composition in the first Canto of *Rajatarangini* like a good historian, he has made use of inscriptions and other antiquarian materials before writing the history. Mr. M.A. Stein first translated it in English.

Islam came to Kashmir in the 14th century. Kashmir became the homeland of Suffism from the middle of the 14th century. The suffi doctrine contributed to the native Kashmir Philosophy many new values and the result was Shaive-cum-Suffi Doctrine. This brought forth a rich heritage of humanism and universal brotherhood. (See Encyclopaedia of Islam; Religion and Ethics, Vol.12 — Suffism, by A.J. Arberry). The advent of Islam made such an impression especially in the North that conversion did not extinct the prevailing culture, but offered good opportunities of intimate

relations. The muslims adopted ancient Hindu culture and gave in return some of their own to the Hindus to adopt. There was a blending of cultures which in no way destroyed the ancient culture. Sir J. Marshall has observed that the two civilizations so vast and so strongly developed, yet so radically dissimilar, as the Hindus and Muslims, meeting and mingling together are seldom in the history of mankind. Folk dances and folklore received special attention and the ancient works like *Katha Sagar* and *Brahat Katha* were translated into Persian, Turkish played a special role in embracing and upholding Kashmiri culture. The court historian Zone Raj has observed that the king, sitting on a lotus throne in the form of Ganesha, studied the ancient works of Rishis and visited with all devotion all "Tirthas", observing all Hindu customs. During the last few years of his life, the court physician Shri Bhat read out to him verses from Panchastavi, written by Pandit Dharmacharya. The Kashmiri Pandits made a name in Persian prose and poetry. Mohd. Azam Dedamari has given a full account of the Hindu and Muslim saints and Philosophers who lived during the Muslim period and helped to create unity among all sections of people. Lal Ded, Shahzanandji (popularly known as Nund Reshi, or Sheikh Noor-din-Wali). Rupa Bhawani, and great poets and writers like Raj Arzbed, Ra-sul-Mir, Mohd. Gami, Parmanandji, Sahib Koul Master Zinda Koul, Har Gopal Koul, Arnimal, Bawani Das Kachroo, Mehjoor and many others preached the message of brotherhood, one idea and one ideal. Both Hindu and Muslim Schools of suffism glorified our precepts.

So, it is a truth, that men are emigrants from a common origin. They spread out, settled in various zones and developed a living having been influenced by natural resources. The races have undergone minor modifications as a result of migrations that exposed them to different environments and led them to adopt different ways of life. So a culture was born. Sir William Johnes was the pioneer of Sanskrit studies in the West and credit goes to him for

finding the Asiatic Society of Bengal, in 1784. In 1789, he published translation of "Shakuntala", and later, the Code of Manu. The Kashmir Research Department was founded in the reign of late Maharaja Partap Singh. The aim was to carry the study of researches into ancient history, literature, arts and sciences of the country. The collection of manuscripts was made in this State and in Banaras. By and by, copies of all Kashmirian Sanskrit works were obtained from 1861.

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relations. The muslims adopted ancient Hindu culture and gave in return some of their own to the Hindus to adopt. There was a blending of cultures which in no way destroyed the ancient culture. Sir J. Marshall has observed that the two civilizations so vast and so strongly developed, yet so radically dissimilar, as the Hindus and Muslims, meeting and mingling together are seldom in the history of mankind. Folk dances and folklore received special attention and the ancient works like *Katha Sagar* and *Brahat Katha* were translated into Persian, Turkish played a special role in embracing and upholding Kashmiri culture. The court historian Zone Raj has observed that the king, sitting on a lotus throne in the form of Ganesha, studied the ancient works of Rishis and visited with all devotion all "Tirthas", observing all Hindu customs. During the last few years of his life, the court physician Shri Bhat read out to him verses from Panchastavi, written by Pandit Dharmacharya. The Kashmiri Pandits made a name in Persian prose and poetry. Mohd. Azam Dedamari has given a full account of the Hindu and Muslim saints and Philosophers who lived during the Muslim period and helped to create unity among all sections of people. Lal Ded, Shahzanandji (popularly known as Nund Reshi, or Sheikh Noor-din-Wali). Rupa Bhawani, and great poets and writers like Raj Arzbed, Ra-sul-Mir, Mohd. Gami, Parmanandji, Sahib Koul Master Zinda Koul, Har Gopal Koul, Arnimal, Bawani Das Kachroo, Mehjoor and many others preached the message of brotherhood, one idea and one ideal. Both Hindu and Muslim Schools of suffism glorified our precepts.

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Koul, Harbhatta Shastri, Makund Ram Shastri. (Mahamahoupadya).

Part — III

Kashmir Then

Many years before 1947, freedom allured our patriotic leaders. But, even ordinary people who were charged with spirit of freedom courted arrest and braved bullets. The British rule which had lasted for about a century was now decadent. India had become a poor nation as her raw materials had been looted and the Maharajas and Nawabs had become stooges of the British Emperor. As a result, the average per capita income was very low. Poverty was rampant, but, strangely enough, the necessities of life were very cheap.

On the average, one member in a family used to earn and support a family of about six members. A rupee (of pure silver) could be easily changed for 64 copper paisas and each paisa into 3 paisas. One could purchase a Kulcha (Cake) for a penny. A clerk used to receive a starting salary of Rs.25 or Rs.30 per month.

Nowadays, the elderly people among us remember nostalgically their childhood days for many reasons. The main reason is that people believed in a "simple living and high thinking." Moreover, the past was an age of faith and contentment in the midst of poverty and scarcity. Most of the luxury goods were imported from Britain. One could move out from Srinagar via Banihal Cart Road, or Jhelum Valley Road. Generally, it took two days to reach Jammu. Only houses of rich people were electrified winters were severe and roads lanes used to have thick layers of snow till April, which made movement difficult. Mostly, people ate dried vegetables. Illiteracy was a common feature. Rock salt was in common use. In winter long icicles hung from roof sills.

People of different caste, creed and colour lived simple, pious lives like the *Vicar* in Oliver Goldsmith's *The Vicar of Wakefield*. As modern amenities of life were unknown, good relations existed between communities, families and neighbours. The "dull haste and hurry" which the Victorian poet Matthew Arnold associated with the advent of Modern Age in England was absent before, 1947. Time moved at slow pace and elderly people enjoyed themselves idle gossip over a cup of tea, or over a puff of a hubble bubble. Passengers travelled by tongas mostly in the valley or on horseback. The old type bus which plied from Srinagar to Jammu was so small as to carry only fifteen passengers. The family existed as a unit and every member obeyed the elderly head. Naturally, there was discipline at home and abroad. The traditional dress of a Hindu lady consisted of *Pheran, Lungi, Taranga* and *Dupatta*. A muslim lady differed in putting on her head a *Kasaba* and a *Burqa*. Females did not enjoy freedom of movement as they do now, and were confined to their homes.

Jagirdari system was in vogue. A Jagirdar was the virtual ruler of his Jagir and he lived a life of luxury. Fire fighting service was inadequate to meet the demand. Usually, if a house cought fire a number of houses were also gutted down. Nights were dark and long, but elderly ladies spun Pashmina thread on a local charka in the feeble light of an edible oil clay lamp. At noon, the loud report of cannon fire at Hari Parbat fort denoted that it was 12 o'clock.

The State was very backward from the point of view of education. Illiteracy was rampant. There were a few primary a few middle, a few high schools and only two colleges i.e. A.S.College and S.P.College. S.P. High and State School at Bagh Dilawar Khan were two prominent Government Schools. But the children of the elite were educated at mission schools i.e. Biscoe Memorial and Burn Hall. A teacher of those times impressed all by his *Pugree*, a *Cane, an Achkan* and *young urchina* were also afraid of him.

No doubt, he was respected by all. The mischievous boys were given corporal punishment. Boy scouting first founded in England by Sir Bedan Powel was in force in all schools. Female education was very rare; students were taken on excursion in doongas (roofed barges) across the fresh waters of the Dal Lake to Mughal Gardens. Students carried tiffin and prepared tea in Somawars and all enjoyed the trip. Some rich people would spend a few nights in *Doongas* in the Dal enjoying the Persian dishes prepared by Cooks and they were also entertained by a *Bachanagma* or by the melodious songs wafting out of a *Gramophone.* In every school, one period for each class was meant for *Craft learning.*

According to Pandit Jawahar Lal Nehru, "Kashmir has always been in history for thousands of years and always politically but essentially a part of India. For hundreds of years it was politically a part of India long before the British came. Culturally, of course, it has been one of the biggest seats of Indian Culture and learning throughout the history for about 2000 years. Some of the finest books on Indian history were written in Kashmir. The period of ancient Kashmir has cultural harmony and spiritual unity. One has to associate against it many of its historic ruins and symbolic antiquities. The name of Kashmir as the designation of a country and its inhabitants is first mentioned in Panini's great Grammatical work, and in Patanjalis comments, thereon. The "Mahabharta" too refers in several passages to Kashmir and its rulers Kashmiris are refered to in "Puranas" along with the tribes inhabiting the northern territories of India. Varamihara (500 A.D.) in his "Birhitsamhita" includes Kashmir in the northern division of India.

On August 15,1947, British paramountcy on Jammu and Kashmir lapsed and it became a free state. A standstill agreement between India and Pakistan was entered into by the Maharaja for free flow of trade and communications with other parts of Pakistan as before; Unfortunately, the state was attacked by massive armed tribes. They were,

however, given herotic resistance by the peace loving people of Jammu and Kashmir State and they were warned. On October 2,1947, the Government of India accepted the Instrument of Accession signed by the Maharaja with the popular backing in the State. Thus Jammu and Kashmir became a part of India.

The indentity of ideas and inspirations of the people of Jammu and Kashmir State with those in the rest of India, have cemented relations between the two. Moreover, the political movement of the State received constant support from the Indian leaders Mahatma Gandhi, Pandit Nehru, Maulana Azad etc. Since then these ties have been strengthened by the people of Jammu and Kashmir with their blood. This is truly illustrated by the fact that the people of the State rose as one man against the fact marauders in 1947 again in 1965 when Pakistan launched another unprovoked aggression on the State.

The "Green Revolution" started in 1967-68, has made further progress industrial production which had suffered decline made a significant recovery. Of course, some of the industries particularly in engineering have yet to recover fully. Exports have reached a new height. The philosophy of social control of banks was invested with a new content by laying emphasis on Agricultural Financing by the Commercial Banks. The economy thus seems well set for a period of steady growth. Greater interest is being shown in the industrialisation of the State. The tempo of working in forests has quickened.

During the IV Plan, the State income increased by 23% and by 27% in the Forest Plan. Mostly increase in State income occurred in the agriculture sector. In 1967-68 only 2% of the state income came from factories. The small scale industrial sector did so well-during the Second Plan, but thereafter, growth has been very slow. In education sector aim was to achieve 100% enrolment of boys in Primary Schools. The provision of drinking water was a programme

of greater importance to the State. Greater emphasis was laid on the problem of balanced regional development.

Poor people depended for livelihood on manual labour and cottage industries. The craftsmen mostly worked at home and produced beautiful art-pieces of embroidary, wood carving, shawl making, papier machie and silver ware etc. But, unfortunately the craftsman earned a little while the broker, and the money sender earned a lot. After independence, the Government Arts Emporium came into existance and rescued the poor worker. Heavy loads were carried in the "human carts" drawn not by horses but labourers.

The winter season used to be very severe. There were heavy snowfalls and the old Banihal Tunnel would close down cutting the valley of Kashmir from the outside world for six months courtyards used to be covered with snow a few feet high and freeze into solid mass from December till March. Naturally, many a way-farer in grassy shoes (Pulharo) would slip down. If a house caught fire due to the topling of firepot (Kangri), the scene would be a pathetic one as the fire brigade engine would not reach in time, being conveyed to the site by hand. Often a number of houses were gutted down by the time, the fire fighting engine reached the spot. Moreover, in winter people used vegetables that had been dried in autumn, as no supplies used to come from outside. Nights were usually very dark, and poor people used at home an oil lamp, or a Rerosene oil lamp.

Paddy was husked by females, young or old, in a stone "Wokhul. This gave them good exercise, and they remained healthy because the rice so obtained retained vitamin B-complex. They also put on long gown named "Pheran". They relished salt tea, Long back infantile marriages were in vogue. Every year foot ball matches were played in S.P.College ground between famous teams i.e. Friends and Police and provided entertainment to thousands of

spectators. On the wide road corners, a local magician named Ahmed Bazigar entertained the audience by his magic feats and humorous commentary in Kashmiri. Another entertainer was Mohd YaqubKhan. On holidays, people went to Mughal Gardens by boat or to Badamwari on the slopes of Hari Parbat fort and enjoyed eating water chestnuts. A Kashmiri wedding ceremony whether of a Muslim or a Hindu youth was always an occasion for merriment, fun, laughter and gaiety. While Persian "Wazwan" dishes were cooked by a Muslim, a Pandit served vegetarian menu. The ladies sang songs (Wanwun) and played on a clay-made drum, (Tombakhnari). On Festivals minstrels and bards from villages visited the city along with a monkey or a tamed bear singing humorous songs.

Round about 1944, when World War II was at its climax a famine broke out in Kashmir due to the failure of crops. So, the Food Control Department served maize instead of rice. In 1947, when the tribals raided the State borders and committed atrocities and heinous acts, people's Government under Hon'ble S.M.Abdullah came into existence.This also marked the end of Maharaja's rule.

The results of Matric F.A., F.sc, B.A. B.Sc. examinations conducted till then by the West Punjab University, Lahore in March and April were delayed by about six months due to communal holocaust on both sides of the new border line between India and Pakistan. After partition East Punjab University conducted Examinations till 1949 when Kashmir University was set up Pandit Jawahar Lal Nehru inaugurated it at a function held in Sher-i-Kashmir Park.

Among Kashmiri's traditional items of export, one of the crafts was woollen, plain and embroidered Kashmiri carpets. These found increasing acceptance in foreign markets. Kashmir has been the home of handicraft since ages and handicraft industry occupies an important place in the economy of the State. The State Government has already set up a School of Designs which produces constantly new

designs to cater to the changing tastes of the customer at home and abroad. Much has been done to attract the foreign tourist to Kashmir. Most of them are interested in shooting and trout fishing or in watching bird life of Kashmir, mostly the hill birds.

The economy of Jammu and Kashmir has been progressing in all fields of life. The per capita income has gone up. The State Domestic product has witnessed a growth of 67% between 1974-75 and 1979-80 (at current prices), while it was Rs. 24959 crores in 1970-71 and Rs. 41851 crores in 1974-75 and Rs. 69916 crores in 1979-80.The per capita income has also registered an increase of 47% during the same period. The per capita income which was measured at Rs. 548 in 1970-71, and Rs. 830 in 1974-75 has gone up to Rs.1222 in 1979-80.

Agriculture which contributes 51% to the state income in 1979-80 has received due to attention. As a result food production which was less in 1974-75, has gone up to 1430 lakh tonnes in 1981-82. Emphasis has been laid on the development of Minor Irrigation, Major Irrigation and Medium Irrigation. The development of Animal Husbandry has also received equal attention. Provision of drinking water facilities, development of means of communication and transport, opening of schools in hilly backward and difficult areas, provision of health cover to population and development of Gujjars and Backwards who remained hitherto neglected has engaged the Government's attention specially since 1975. Drinking water facilities have, also been extended to all towns. Hospital facilities have also gone up considerably. Radical changes have also been made in the prison system, which was very primitive. Earnest attention has been made towards the improvements in prison administration as also the welfare of the prisoners. A number of steps have been taken to improve the lives of prisoners by providing them all possible facilities. Similarly, efforts have been made to reorient the prison administration.

An important landmark in development has been the setting up of Jammu and Kashmir University of Agricultural Sciences, Jammu and Kashmir State Handicrafts Corporation, the Cargo Complex at Srinagar, setting up of six more Hydel Power Projects and Development of Social Forestry Project and Nationalization of Forests. In view of these rapid changes of development, it is right to agree with an old man who said, "it seems to me that this is not the place where I was born: it has changed totally."

Recently militancy has broken out in the valley since 1990, the nefarious designs of ISI of Pakistan. It has caused tragedy to millions of innocent Kashmiris.

Other Vignettes of Kashmir's Past

Upto the 14th century A.D. Kashmir's culture was purely Hindu. With the advent of Islam, Sufism and Shaivism co-existed side by side, and composite culture was born in Kashmir. In fact, Kashmir has contributed a lot to this composite culture in the field of philosophy, humanism, religious tolerance and politics. Kashmir saw a Renaissance in the flowering of a rich composite culture. Many Brahmins contributed to Persian; while some Muslims contributed to Sanskrit and the dark periods of Kashmir's history under Pathans vanished.

The history of Kashmir is proud of some great names who were scholars and warriors — Kalhana, Joona Raja, Srivara, Lalitaditya, Awanti Verman, Zain-ul-Abidin, Laleshwari, Nund Rishi, Abhinava Gupta, Maqbool Sherwani etc., Quoting a few. Lal Ded was a mystic saint, born in Padampur (modern Pampur). From childhood she lived a pious life and was 'worldly'. But after being married, her in-laws and her husband did not like her ascetic life. So she was forced to renounce the world, and she moved about chanting *Vakyas*. (Shalookas) Nund Rishi was younger to Lal Ded and from childhood, he lived a life of devotion and piety. He chanted *shruks*, which are mystical utterances. Both were revered by Hindus as well as by Muslims.

Much has been said about the rich culture of Kashmir. But some foreign travellers have given a bad name to Kashmiris, calling them liars, cheats etc. As Kashmir was invaded in the past by many cruel rulers like Nadir Shah, Dulchi and Pathans or ruled by bigots like Sikander, and a Kashmiri had no alternative but to behave like a clever person to save himself and his culture from outside marauders.

After the advent of Islam, many crafts were brought from Iran to Kashmir, i.e. wood carving, papier machie embroidery, silver ware carpet, shawl, gabba and namda crafts. These cottage industries flourished and proved a source of income to craftsmen. The government of the state has been helping the traftsmen by giving them loans, raw material, etc. The Tourist Industry has also been a source of income to the state. Many tourists come here to enjoy trekking, hiking, skiing. Winter-games have been very popular with Indians as well as foreigners. In short, Kashmir was a Heaven and the Kashmiri people lived a contended and peaceful life before the out break of militancy.

Chapter 4

Religious Feelings of Kashmiris

Shivratri — Then and Now

In the good old days prior to 1947, Shivratri was celebrated by Kashmiri Hindus (Pandits) with great devotion, enthusiasm, pomp and show. Those were the days when winters were severe, noted for heavy snowfalls which lasted for days together. As a result house roofs had over layers of snow, several inches deep. Due to frost icicles could be seen hanging like lances from house roof edges. The courtyards of all houses, too, had several feet deep layers of snow. So it was not easy to walk safely in the narrow lances of the city.

Every family looked like a well-knit unit, having elderly grand parents, young married brides and their young husbands and small children. The opinion of head of the family was regarded as final. The elderly males wore impressive turbans on their heads, and most of them smoked a 'hookah'. The grand-mothers looked equally impressive. Each one of them had a head gear (Taranga) on her head and wore a *Pheran* having a *Lungi* round her waist. The head-gear mostly consisted of *Zuji*, *Wodpalav* off and on. The elderly grand-mother put a pinch of snuff in her nostrils with her fingers. Besides, she used to entertain small children

by telling them tales of fairies and stories from "The Ramayana, Mahabharata and Bhagwata.

The newly married brides would not dare show their faces to the elderly members of the family. A bride covered her face with the sleeves of her *Pheran*, by means of her hand. Nor would she dare talk to her newly married husband in public. She was besides, very modest. On the day of the first snowfall she had to bring a big water fowl as a gift from her parents, and it was served after being cooked by her to the family members. On the occasion of the *Garhbhatta* (fish food) and the *Khichri Amavasya*, the new bride had a place of honour in the family.

The festival in honour of Lord Shiva would start days ahead from *Shiva Chattorishi*, which was observed by the elders with all solemnity. Usually fasts were kept. Cleaning of the house its outer and inner walls would start from *Hora Okdoh*. About twelve days later, elders would purchase earthen pots, flowers, evergreen *Patri* leaves, vegetables and fish from various vendors on the footpath. There was cheer in every household children started playing games with shells many days ahead with one another and with the newly married brides. The proper *Shivratri* day was a day of prayers and meditations for elders and one of merriments for the youngsters. The latter looked cheerful in their new dresses. The family Guru would drop in at any time till late at night to perform the *Watak Puja*. Blowing of conchs was done by the juniors. But, if the *Guruji* was late, these children would fall asleep, and probably dreamt sweet dreams. And after the prayers were over what a sumptuous dinner of meat, fish and vegetables they would have. A few days after the festival, elders visited their relatives to dole away *Hearth Kharach* (coins) to children and brides. If it snowed on the Shivratri, it was considered to be auspicious—what a day of excitement for all it used to be.

But, alas! all these excitements have disappeared now on this festival. Everything is changed now; the joint family has broken down; the elders have lost their authority and

say in the household affairs. The dress put on by the elderly females — the *Taranga*, the *Dupatta* — the *Lungi* and the footwear the (*Pulharoo*) have all disappeared. So, also, the heavy snowfalls and the icicles have disappeared. People have lost faith too, and festivals have lost their spirit. What has survived is only a mock-show, in which people are interested only in feast and parties.

Saints and Shrines

Saints, sages, seers and mystics has played a prominent role in different parts of the world, at different times from the remote past for the good of mankind. By preaching practice of truth, Goodness and Virtues they have tried to bring about the "Religion of Humanity" as was taught by Comte in the 19th century in Europe. Their massage is known, for Universality. In his book, "Mystics and Society" Dr. Sisir. K. Ghosh, the famous scholer and Professor of Vishwa Bharti University has made a good attempt to prove the important part that saints and mystics have played and can play for the goods of all irrespective of caste, creed and colour.

In India no one can forget saints and reformers like Tulsidas, Surdas, Tuka Ram, Guru Nanak, Swami Ramkrishana, Vivekananda, Dayananda, Mehara Baba, Sai Baba, Satya Sai Baba and Mahesh Yogi, etc. "The Culturai Heritage of India" published by the Sahitya Academy may be consulted in order to know more about our saints, seers and sages. Their contribution towards the revitalization of our ancient culture is known to all. They have also reinterpreted our ancient scriptures to suit the needs of the present age.

In pre-historical times, we first come across sages and savants of the highest calibre, living here soon after the advent of Buddhism. The Fourth Great Buddhist Council convoked by the Kushan ruler, Kanishka in the last quarter of the 1st century A.D. brought to Kashmir savants like

Ashvagosha, Vasumitra, etc. to be followed soon after by equally great luminaries like Nagarjuna.

Later on, we find Kashmiri monks ranging the length and breadth of the country and venturing into even the difficult northern territories of Central Asia, China and Tibet. These included the celebrated Kumarajiva, reputed as one of the four 'Suns' of Buddhism and a host of others including Guna-Verman who converted the Indonesian Island of Java to Buddhism before he sailed for the Chinese mainland.

Buddhism made a tremendous impact on the religion and culture of Kashmir and gave rise to Kashmir's own brand of religious philosophy, popularly known as 'Kashmir Shaivism'. Its celebrated author Vasugupta and its exponents, Bhatta Kallata, Somananda, Utpala and Abhinava Gupta were also sages of an outstanding character.

Kashmir has rightly been called as Rishi Bumi, right from ancient times. The first Rishi Kashaypa is said to have performed penances as a result of which the valley of Kashmir came into origin, by draining out the waters of *Sati Sar*. Saints of high order lived here before and after the advent of Buddhism. The fourth Buddhist Council was convoked here at Kundalwana by Buddhist Scholars and saints from outside.

Among the prominent Hindu saints of Kashmir mention may be made of: Lalleshwari, Rupa Bhawani, Rishi Peer, Zaikak, Jeevan Sahib, Mirza Kak, Atma Ram, Lassa Sahib, Aftab Koul, Anand Ji, Kailash Kaw, Ram Ji, Zana Kak Tufchi, Prasad Joo, Sahib Chandra Joo Baehru Sahib Koul, Sham Sunder Koul, Manas Razdan, Mana Kak Goja, Kakaji, Kailash Kak, Trihgam Baba, Mathura Devi, Grata Bab, Sumbli Baba, Widya Dhar, Mahyakak Malla, Shakti Chaitanya Bhagwan Gopi Nath, Kasha Kak, Sona Kak, (Nonar) Ramju Tabardar, Nand Lal Ji and Sati Ded.

Saints like these formed a regular institution from the ancient times and they moulded the people and guided

them along spiritual paths which brought them solace and peace of mind. But a large number of people went to them to seek fulfilment of mundance desires or to have calamities warded off. Now-a-days, saints of the above classes are not found. But their memory lives from generation to generation and their messages and sayings still keep the torch of spirituality burning. Afzal Khan of Emperor Akbar's court has said — "The most respectable people of Kashmir are the Rishis who although do not allow themselves to be fettered by tradition are doubtless the true flowers of God. They don't revile any other sect, ask nothing of any one and abstain from flesh. They keep off from Kanchan and Kamne (lucre and sex). They showered affection for all preached and practised altruism and discouraged sectarianism."

All these were Gold-men as they played a notable part in raising the moral standard of people and in blazing the trail for God realization in a peculiar manner suited to the times they lived in. Their teaching, preaching and practices are in line with the basic principles of our holy scriptures. Their message is universal free from dogmatism and sectarianism. In the present age of stark materialism noted for crisis of character and loss of moral and ethical values leading to corruption, selfishness and hypocrisy and crime the teaching of saints cannot only serve as a remedy to these evils but also can bring about spiritual revival. Our youths frustrated due to westernization should attain inspiration from them as well and lose despondency. Under their influence they would regain fresh hope for a bright future and a life of contentment by learning to develop a healthy attitude to life.

The period beginning with the 14th century saw an intense religious activity among the masses in India. The impact of Islam on Hindu religion and society was to a large extent, responsible for this ferment. There was a general eagerness for a better and close understanding of the various religious dogmas which though appearing contradictory in

the performance of rides and rituals, agreed on fundamental principles of love and faith in the existence of a Supreme power. There was in a way, a revolt against the water-tight definition of religion as propounded by the clergy. Religious reformers like Ramananda, Nanak, Kabir had thus a sympathetic and receptive audience to preach the essential unity of religion and brotherhood of man.

Islam did not enter Kashmir till two centuries after the first invasion of Northern India by Mahamud Ghaznavi. And when it did, it was as a result of the preachings of Muslim Saints and Divines like Bulbal Shah who exemplified the teachings of the Koran in their own lives. The progress of Islam in Kashmir received a fresh impetus when a large number of sufis were driven out of their homeland in Persia and Central Asia. According to some, Islam was embraced under pressure from Sikandar's tyranny, or because of decodence of real Hinduism of stress on ritualism etc.

According to Lawrence, "It is extremely difficult to ascertain the views of the people as to the comparative sanctity of the various shrines and mosques or to discover their ideas respecting the function and position of the Rishis, the Babas Saiyads and Pirzadas. The general opinion seems to be that the Saiyads stand first in the hierarchy of Kashmir. The Pirzadas are said to be the descendents of Saiyad saints and of Makhdum Sahib. The three great Saiyad names in valley are : Dastgir, Nakhasband, Amir Kalra, the saint of Hamdan. The followers of Dastgir are called Kadres, but all Musalmans whether followers of Dastgir, or of other saints reverences the saint of Khorasan, and his name is invoked by the boatman in the cry" : "Ya pir Dastgir."

Nakshband spread his influence in Kashmir through a zealous disciple Khwaja Moayan ul-Din. Their to Khwaja Baha-ud-Din, Nakshbandi, the great saint of Bukhara came to Delhi in the reign of the emperor Shah Jahan. His shrine is like Dastgir Sahib also at Khanyar. But the saint who has exercised the most direct influence of the religion of Kashmir

was Mir Saiyad Ali of Hamadan, who visited the valley in the time of Kutb-ud-Din, and practically established Islam in the valley. He is known as Amir-i-Kabir, Shahi-Hamadan.

Makhdum Sahib is also described as a Sheikh converted from Hinduism. He was a follower of Sheikh Shabah-ul-Din Sherwadi of Baghdad and was born in Kashmir. His followers are known as Saherwardi and his shrine is on the Hari Parbat Hill. Both Makhdoom Sahib and Sheikh Noor-Din are regarded as essentially Kashmiri. The religious places of the Musalmans take the following rank:

(1) Hajrat Bal, (2) Shah-I-Hamdan mosque, (3) Jama Masjid, (4) Shrine of Noor-Din, at Chrar Sharif, (5) Ziarat of Dastgir, Khanyar, (6) Ziarat of Makhdum Sahib, Hari Parvat.

The shrine of Hajrat Bal is beautifully situated on the shores of the Dal Lake and a great fair is held there at the beginning of March.

Some important Hindu Shrines of Kashmir are: (1) Bhawani sprine shring at Tullamulla. (2) Hari Parvat Chakreshwari Shrine and Pokhribal shrine. (3) Shankeracharya temple. (4) Kali Asthapan shrine. (5) Durga Nag shrine at the foot of the Shankaracharya temple. (6) Jwalamukhi temple shrine at Khrew. (7) Amar Nath ji shrine. (8) Nag Bal Spring shrine at Anantnag. (9) Spring shrine at Mattan and Martand temple, Mattan. (10) Gauttam Nag shrine, and Gosain gund, Anantnag. (11) Lok Bhawan shrine Anantnag. (12) Shrine at Unanagri, Anantnag. (13) Shrine at Veri Nag, Anantnag. (14) Badhra Kali shrine at Kupwara. (15) Jwalamukhi shrine at Khriv, Srinagar.

The following Christian Churches are present in Kashmir: (1) All Saints Church is English Protestant Church, (2) Roman Catholic Church.

There are four Arya Samaj Association in Srinagar. Out of them, two are prominent, and these are located at Hazuri Bagh, Ist Bridge. Gurudwara Chati Padshahi is situated on

the Jail Road. Near Kathi Dawara of the Mughal built wall around Hari Parvat. This was built in memory of Guru Gobind Singh, the sixth Guru of the Sikh faith.

Shri Shakti Chaitanya Maharaj: A Living Saint

Saints, sages, seers and mystics have played prominent roles at different times, from the remote past in different parts of the world, for the good of mankind. By preaching the message of truth, goodness, virtues and spirituality, they endeavoured to preserve universal and not dogmatic religion (see "Mystics and society" by Dr. S.K. Ghosh).

Among the prominent saints of Kashmir mention may be made of Kashyapa, Lalleshwari, Rupa Bhawani, Reshi Peer, Zaikak, Jeevan Sahib, Mirza Kak, Atma Ram, Ramji, Zainakak Tufchi, Trichgam Baba, Mathura Devi, Grata Bab, Widyadhar, Sati Ded, Mahaya Kak Malla, Nand Lal, Kashi Kak, Sona Kak, Ramjoo Tabardar etc.

One such living sage is Shri Shakti Chaitanya Maharaj whose name before renunciation was Shri Shambo Nath Dhar. He was born in a reputed Dhar family in 1916 at Nawa Kadal, Srinagar. From childhood he showed predilection towards spirituality and he did not care much for worldly pleasures. He graduated from S.P. College, Srinagar in 1936 and sometime later he renounced the world and took the ochre robe.

The valley of Kashmir which was known as Sharda Peetha — the land of learning — in ancient times, had given birth to a number of saints and seers. They had attracted scholars from outside places in India and abroad. One such saint was a Bengali who performed Tapasya for a couple of years on the bank of the river Sindhu (Indus) at village Sinbal in Kashmir. For the same reason, he was known as Sumbli Baba, though his names was Ashokanandji.

By and by, Sumbli Baba gained reputation as a Godly person and he attracted a number of followers who were aspirants for spirituality. He set up an Ashram at Nagdandi

near Achabal in Anantnag, Kashmir. It is here that Shakti Maharaj was initiated into spirituality by his Guru, Sumbli-Baba.

At this Ashram later known as Shri Ram Krishna Advaita Ashram, Shaktiji along with other Sanyasis delved deep into spirituality. As a result of his zeal, dedication and keen interest his Guruji entrusted Shaktiji with the task of setting up a spiritual centre in Srinagar at Karan Nagar adjacent to National Hospital.

As a result of Shaktiji's humanism, egolessness and dedication that a number of followers-both young (i.e., Prof. Cheman Lal Sapro, Dr. Sheshi Shekar Toshkhani and the writer, etc) and old [i.e (late) Shri Nand Lal Kitro, reputed educationist; Shri P.N.K. Bamzai, the historian, etc] were attracted to him. Every evening they assembled at this Centre and chanted Hyms and Bhajans. They listened with rapt attention to the discourses of Shakti or they read pages from the works of Shri Vivekananda/'Gospel of Swami Rama Krishna Paramahansa. Off and on discussions were also held on various controversial topics of religion.

After the demise of his Guru-Sumbli Baba, Shakti Maharaj shifted to Jammu where he set up another Ashram Atidaywala, named as Shri Rama Krishna Advaita Ashram. The site is idyllic and picturesque. The premises contains about 10 cenals of fertile land. A portion of this land contains different kinds of fruit trees. The land was donated by a devotce of Shri Rama Krishna.

Shri Shaktiji has, by now, grown in years, but there is not trace of ego in him. His childlike nature and warmth of heart have been attracting followers from different parts of India and abroad. But he hates publicity and prefers to remain unknown. In this respect he is quite unlike others who like to see their names advertised. By sitting in his company one is soothed and relieved of tensions. May he live long!

Chapter 5

Kashmiri Language and Literature

Sharda Script

The primitive man in different parts of the world invented symbols to communicate his ideas and feeling to his fellow brothers and brethren. Of course, this happened with the evolution of civilization. The earliest known symbols of this type are the Hieroglyphic of Egypt. By and by, alphabets having different sounds came into use: when these alphabets were joined words were formed. As epochs passed, different languages originated in different parts of the world.

There are different languages spoken in different parts of the world. In broad terms, languages may be divided into different families; Aryan, Semitic, Teutonic, etc. According to J.L. Nehru —

> "We shall find if we study these languages that although they are so many, the parent languages are few. For instance, wherever Aryans went the language belonged to the Aryan family. Sanskrit, Latin and Greek, Italian and some other languages are all cousins belonging to the Aryan family. Many of our Indian languages are all children of Sanskrit and so they also, belong to the Aryan Family."

"Another big language family is the Chinese. This has chinese, Burmese, Tibetan and Simese. A third group is the Semitic which includes Arabic and Hebrew. Some of the languages of South India, like Tamil and Telugu and Malayalam and Canarese do not belong to these groups. These four are of the Dravidian families and are very old."

A language is something spoken; it has number of sounds. Rightly considered a language is an organised set of sounds. These sound convey a meaning from the mind of the speaker to the mind of the hearer, and thus connect man with man. It must have taken the primitive man thousands of years to invent a mode of writing a language upon paper; or to represent sounds by signs. These are called letters, or alphabets.

A language is like an organism, and it grows and dies like any living things. As it grows it loses something and it gains something else. It changes its appearance until at length its appearance in an age is something almost entirely different from what it was in the early youth. The oldest English which is usually called Anglo Saxon, is as different from our modern English as if they were two distinct languages; and yet they are not two languages, but one and the same.

Every spoken language has a script peculiar to it in which it is written. In ancient Egypt "Hieroglyphics" were written in the form of shapes of birds. Unlike other Indian languages, the Kashmiri language has no script of its own. Regarding the Kashmiri alphabet Prof. J.L. Koul says. "Do we have a Kashmiri alphabet?" It is wrong to say that *Sharda* was our script for Kashmiri that it expressed more or less adequately all the sounds of the Kashmiri alphabet. Sharda was our script for writing Sanskrit which we now, very rightly translate in the Nagri script. Kashmiri shared the handicapped of not having its own alphabet like several other languages which, not long ago, had no alphabet of their own.

"Kashmiri language is what may rightly be called a vowel language; it has not only many vowels but its vowel system is intricate. It has semi-vowels and shades of vowels sounds; and it differs from other Indian languages in having silent or nearly silent vowels called 'matras' by Hindu Grammarians. In his 'Dictionary of the Kashmiri language', Sir George Grierson lists as many as thirty vowels, quite a few of which are only medial, never initial. In framing a practical Kashmiri alphabet we can leave some of these subtleties to the context. Nevertheless, Kashmiri has an intricate vowel system and it cannot afford drop or omit vowel marks as is very easily done in Persian Arabic characters."

However, the *Sharda* script was much in use not only in Kashmir, but also in North Western India (Gilgit, etc), the Punjab and Himachal Pradesh and even in Central Asia. This script enjoys a foremost position among all the ancient Indian scripts. It was evolved from the western branch of Brahmi nearly 1200 years ago. It is an excellent ancient alphabet of Kashmir. Almost all the ancient Sanskrit literature of Kashmir is written in this script. In Appendix I, specimen of *Sharda* script is given.

Credit should go to Dr. J. Ph Vogel for discussing the development of the *Sharda* script in detail in his famous work, "Antiquities of Chamba State." (Part I), Gauri Shankar Hira Chand Ojha has also briefly discussed the *Sharda* script in his "Bhartiya Prachina Lipimala" which is based on Vogel's work.

Note: Meikhlejohn, M.D. The English Language (Its Grammar, History, Literature), perfect by Merkhlejohn and Holder, London (1907).

A number of foreign scholars have done considerable work on *Sharda* script. They are: (1) George Buhler, Indian palaeography, (2) Leeche's article on his paper in the Cashmere language. Journal of the *Asiatic Society of Bengal*

1894, p. 399. If Sir George Grierson's paper in *Journal of the Royal Asiatic Society* 1916, and also in his note in the "Linguistic Survey of India", (Vol VIII, p. 254).

According to Dr. B.L. Dembit; "In the second half of the 8th century we find in the Brahmi alphabet of North Western India, a distinct development of a new alphabet which though agreeing in many respect with that used in the epigraphic and literary records of the 6th and 7th centuries, including the famous Gilgit manuscript, shows several essential differences in the forms of several characters. This alphabet is known as the *Sharda* alphabet. Though an alphabet of Kashmir, the Sharda has remained for several centuries a popular script of an extensive area of north west India including Gandhara, or north western part of Pakistan, Ladakh, Jammu, Himachal Pradesh, Punjab and Delhi. This much is certain that it must have originated in Kashmir which from the earliest times has been the principal seat of Sharda or the Goddess of learning."

The earliest Sharda inscription on a stone slab, dating back to 774 A.D. was discovered at the village Hund at Attock in West Pakistan. "There sucessive stages of development of the Sharda alphabets can easily be discerned. The earliest phase represented by the inscriptions and the Coins of the 8th to 10th centuries; the second by those of the 11th to 14th centuries; and the third and final by the epigraphic and literary record of the 14th and the subsequent centuries."

The most early Indian stone inscription is of the time of the Mauryan. King-Ashoka; this is called the Muryan alphabet. Later, in records of the 6th and the 7th centuries A.D. found in the North Western India, there is another alphabet, called as the Western Gupta alphabet. This alphabet finally led to the *Sharda* alphabets in the 8th and 9th centuries. Later, the coins of the rulers of the Utpala dynasty of Kashmir (2nd half of the 9th and the early 10th centuries A.D.) also bear engravings in Sharda. After the

13th century, the alphabet underwent a development in the records of Chamba and the surrounding areas. According to Pandit Anand Koul Bamzai, Sharda alphabets were used in stone inscriptions even up to the 18th century; this is corroborated by his discovery of a Sharda inscription dated Vikram-1846 (1789 A.D.). The Sharda script* is said to have reached perfection by the middle of the 15th and the 16th centuries. However, the epigraphists *Kielhorn* and *Hoernle* hold the view that Sharda alphabet is a very conservative alphabet, as it changed very little across the centuries.

Kashmir Literature

Kashmir, or 'Kashir' has been known as the seat of learning — *Sharda Peetha* (seat of learning) in ancient times. It is a veritable heaven on earth, the Switzerland of Asia, Lalla Rookh, etc. The natural beauty of mountains, fresh lakes and rivers inspired ancient Rishis and Savants to propound *Shaiva Philosophy*, and produce immortal works, like: *Nilamatapurana* and *Rajatarangini* books on eroticism (*Kuntinimata*) acetheticism and rhetoric.

Up to the end of the Hindu era, Sanskrit was the spoken language, or the written language. But with the advent of Islam in the 14th century, Arabic, Persian influenced the Sanskrit, and, by and by, the Kashmiri language was born. Unfortunately, this language is without script and grammar. Kashmiri literature developed from 1947 onwards under the patronage of the Academy of Arts and Culture.

According to (late) J.L. Kilam, "separated from the rest of India by inaccessible mountain barriers, Kashmir in course of time developed herself into a miniature world for its people. Here, lived from times immemorial a portion of the Aryan race. Kashmir evolved her own music, sculpture, architecture and painting. In the realm of philosophy, she propounded the *Shaiva Philosophy* — She coined her own

*Specimen of *Sharda Script* is given in Appendix I.

script, called *Sharda*. Sanskrit reached its high watermark in ancient Kashmir and so did Sanskrit Poetry."

Sanskrit was replaced by and by with Kashmiri *Prakrit* but much of this literature is now quite lost. With the establishment of Muslim rule Sanskrit was replaced by Persian and strange to say, many Kashmiris wrote excellent poetry in this language. There took place a bifurcation of Kashmiri into two subdialects, "The Hindu writers drew upon Sanskrit words, phrases, similies and metaphors; and the Muslims made a copious use of Persian in their writings.

Upto the end of the Hindu rule in the 13th century, three languages, Sanskrit, Prakrit and Kashmiri were in vogue as media of verbal and written expression. *Mahartha Manjri* by Maheshwarananda (Gorakhnath) a work of monistic aspect of Shaiva philosophy is written in the *Prakrit* language.

In the 11th century, Acharya Abhinava Gupta has quoted in his *Tantraloka* and *Paratkishika Vivarng* many verses and prose passages from *Prakrit* and *Apbhramsha*. In the 13th century, Shatikantha wrote *Mahanaya Prakasha* which contains an old specimen of Kashmiri Prakrit. In the 14th century, Lalleshwari's *Wakyas* and Nund Rishi's *Shruks* (Slokas) are written in the Kashmiri language.

There are a number of inscriptions found in different parts of the Valley in *Sharda* script of Sanskrit language upto the 13th century. One of them still exists in a small shrine named *Bhawaneshawari* between Harishwar and Khonmoh. This indicates Zain-ul-Abidin's time (1423-1475).

Lalleshwari appeared on the literary horizon of Kashmir more than a hundred years after Shanti Kantha died. She poured forth her heart rich in spiritual and mystic experiences in Kashmiri verse. Her language is more familiar to us than that of Shati Kantha. In her *Vakyas*, she narrates her own spiritual experiences. She found the "Truthful One" in her own home/self, and not in pilgrimages to holy places, or in the observancee of rituals.

Kashmir witnessed political and spiritual upheaval in the 14th and 15th centuries. During this period Taimur was scarred away from Central Asia along with a number of Sayyids who settled in Kashmir. Their beliefs had been tempered by the doctrines of the Sufi cult and were noted for Catholicity. In Kashmir they propagated Islam. Their contact with Kashmir saints and savants gave rise to an ecclesiastic school of thought saturated with mysticism.

In 1377 A.D. Sheikh Nur-ud-Din (Nund Rishi, or Sahazanund) was born at this time and he was nurtured in such a spiritual atmosphere. Later, he conveyed his mystic eperiences in hundreds of couplets, or *Shruks* (Slokas).

There are some poets who have left for us *love-lyrics* of a very high order. They have experienced emotions in colourful language. One such poetess was Habba Khatun, the queen of King Yusuf Shah Chak. He was invited to Delhi by Akbar as a royal guest but, later on he was imprisoned and sent to Patna Jail where he died. Habba Khatun felt greatly the pangs of separation from her beloved hushand, and she poured forth her heart in a large number of lyrics.

After Habba Khatun another Pandit lady named Arnimal sang lyrics in the 18th century. She was forsaken by her husband, Munshi Bhawani Das Kachroo, a Persian scholar and a prolific writer during the Afgan rule in Kashmir, besides being a courtier. This desertion inspired her to sing sad songs.

There bloomed forth a crop of poets in the 19th century whose contribution to Kashmiri Literature is considerable. These are Mahmmood Gami, Rasul Mir, Wahab Khar and Parmanand, Wahab Khar "tried to grasp the unity that underlies the subjective and the objective Universe." Rasul Mir was a poet of action, while Wahab Khar believes in the inevitability of change.

Parmanand represents the *Lila* group of poets whose forte is the composition in praise of the *Lila* (play) of Lord Krishna, the personal God. In these poems there is greater abandon and joy than is to be found in any other Kashmiri poetry. These are primarily devotional poems; full of religious mysticism. The universe iss real and good and all creation is an overflowing 'God's of joy, a *Lila* or *Shiva's* dance. Far from believing in asceticism and aloofness from the world, these poets stress inward experience rather than mere formalism and prefer 'bhoga' to 'tyaga' or enjoyment to renunciation. Many of them belong to the Kashmiri *Trika Saivite* tradition. Some of the noteworthy poems of Parmanand are three long narrative poems — *Radha Svayamvara, Sudama Charit* and *Siva Lagna*. The language is terse but mystical.

Another famous poet of the Lila group is Krishna Razdan of wanpoh (Anantnag). His poetry reveals a whole-hearted abandon and light-heartedness as well as a keen sense of the enjoyment of good things of this world. These songs are free from obscure mystical allusions and are melodious.

There is little of prose, but folk tales and fairy tales are numerous, all these are anonymous. However, Shangi Ganay of Shahbad wrote a love romance about *Laila* and *Rustum*. There are fairy tales, like *Wazirmal and Lalma* romantic tales like *Shahsavar*, tales of clever highwaymen, like Shashman Thug. These tales are not written, but existed in oral tradition. Rev. T.S. Wade translated the Bible. Isvara Kaul produced *Kashmiri Sabdamrita*, a grammar of the language. Rev.H.Knowles made a collection of Kashmiri proverbs which throw light on the customs and character of the people, wit and wisdom.

Parmanand died in 1880 and Mehjur (Ghulam Ahmed) emerged in the early 1920's - Wahab Parray died in 1913, while Maharaja Pratap Singh died in 1925. By and by cultivation of Persian and the old traditional learning were assailed by Urdu and English writers.

Another period of the literary History of Kashmir was ushered in by G.A. Mehjoor. During this period Kashmir also felt the impact of new ideas surging through India. His poetry abounds in love, melody of the earlier *Lol-Lyrics* of the 16th and 17th centuries, and also partiotic poems. Abdul Ahad Azad wrote gazals as well as patriotic poems. Daya Ram Ganjoo advised men and women to reform their lives through his poems.

Pandit Zinda Koul wrote mystical and deeply devotional poetry. His famous poems are: Vadihe Manush, Ferryman, Lead Thou Me Across. He is among the famous poets of modern Kashmir. Mirza Ghullam Hassan Beg 'Arif' complains against the capitalists who exploited the poor. Nand Lal Koul translated Hindustani plays.

After the tribal raids in 1947, Cultural Front was born with the aim of reviving the cultural values and activities. The leaders were of progressive ideas such as: Dinanąth Nadım, G.R. Nazki, Abdul Haq, Burq Noor Mohammad Roshan and Amir Kamil, Sarla Lukhwara, Mohan Lal Misri, etc. They wrote genuine poetry and introduced new forms like sonnet by D.N. Nadim. There were published in the journal *Kwang Pocsh* and the *Gulrez*.

A new literary era dawned during the later 1950's, when the cultural Academy and to some extent the Sahitya Academi, Delhi, gave patronage to local writers. During the past two or three decades, the writers made maiden attempts in prose writing. Awards were given to them by both the Academies. The Sahitya Academi Winners are:

(1) Akhtar Mohi-ud-Din, For Satsangar, '58.

(2) A.K. Taq, for Kashre Zaban Hund Illaquawad Phaira (Linguistics), '68.

(3) Prof. M.U. Din Haj ini, for *Maqualat* (critical Discourse) '70.

The Cultural Academy, Kashmir award winners are :

(1) Prof. M.U. Din Hajini for Kashre Nasrech Kitab (A book of prose in Kashmiri). '62.

(2) A.K. Rehbar, for *Kashre Adabech Tawarikh* (A history of Kashmiri Literature), '66.

(3) A.K. Tak, for *Kashre Zaban Hund Illaqawad Phaira*, '69.

Second prize/winners are:

(1) Bansi 'Nirdosh', for *Baal Marayo* (short stories), '62.

(2) G.M. Sofi, for *Losmete Tarak* (stories), '64.

(3) G.I. Gauhar, for Mujrim (Novel). '70.

(4) Prof. Fazilli for *Sayasatech* Paar-E-Zan (Political Science), '70.

Bombur ta Yemberzal, the first opera in the real sense of the word, was composed and staged a number of times in the state. In this opera the whole music was systematically composed on folk tunes and orchestrised properly. The story of the opera is based on a folk song saying that the Bumble-bee and Narcissus, though in love with each other, never meet in life. Another opera *Rava Rupee* was composed in 1955 by Shri Amim Kamil but was not staged. Then in 1956 the folk tale of *Himal Nagirary* was composed by Roshan and myself and was staged. Yet another opera *Neki Badi* was composed and staged that very year. The other four operas composed by me since then are *Meghdoot*, based on Kalidas's famous poem' *Shihil Kul*, based on the theme of National Integration, *Safar ta Shehjaar* and *Vyeth*. Of these four, one only viz. *Shihil Rul* has been staged last year, and the other three have been broadcast from the Radio Kashmir, Srinagar. Yet another opera *Gulrez*, based on the famous *masnavi* of the same name by Maqbool Shah Kralwari, has been composed by Sh. G.R. Santosh and broadeast from the Radio Kashmir, Srinagar. Excepting *Himal Nagirary* and

Gulrez, all the rest are based on symbolic technique with the Kashmir landscape serving as a live dimension to the themes. The characters are drawn from among the flowers, the song-birds, the breezes, the trees, the rivers and the lakes of the Valley. The beauty of the landscape together with the lilit of the haunting folk tunes and the cadence of *soft Rof* style steps, have to some measure justified the choice of this form of drama, as the one which on the one hand is rooted in traditional folk style and on the other guarantees a progressive growth of this particular art in the Valley.

With the new experiments in theatre art on modern lines conducted by many amateur clubs under the patronage of the *State Cultural Academy,* on the one hand, and the revival of *Bhand Theatrical Movement,* on the other, a sustained effort at opera composition and production is bound to complete the triangle so emphatically needed for the growth and development of Kashmiri drama today.

Mirza Arif wrote Travelogues. Akhtar Mohi-ud-Din wrote Slavmir. Classical works in foreign languages were translated by A.M. Lone (Gorky's Mother), G.M. Khayal (Aristotal's Poetics), Prof. Hajini Alif Laila. Prof. Sadhu Vethe Hind Mallar and Dr. S.Ahmad Rehnumas *Paymber*.

Short story became the fouty of about 50% writers i.e. Noor Shah, Deepaka Koul, G.Nabi, H.K.Koul, G.R. Santosh, Amin Kamil, Taj Begum, Bansi Nirdosh and Dr.Raina.

Kashmiri literature is deficient in novels. However, two novels came to mark, Akhtar's Dod Dag, '63, and Gauhar's Mujrim, Foreign works were translated: Gorky's Mother by A.M Lone, Prem Chand's *Godan* by Roshan: Tagore's *Chokhar Bali,* by Prof.P.N. Pushp. Some journals also come into being: *Soun Adab, Sheeraza Koshur Adab* and *Nayb*.

Critical comments on famous poets before '47 first appeared in the S.P. College magazine, named *Pratap*. Generally, tradition was to write satire or parody verse of a poet. Within the first decade Professors J.L.Koul, Hajini,

Pushp wrote criticism of prose writers. This was, also, done by Rahi, Firaq, Nadim, Kamil and Nadim. M.Y.Teng, Nazki, S.N. Zutshi, Sai, Lone, Rehbar and Khayal added a lot to criticism, Prof. J.L. Koul's *Students in Kashmiri* is a fine work of literary criticism of Kashmiri writers.

In Zian-Ul-Abidin's time (1420-70), Drama in Kashmiri had become a popular form of entertainment Bhoda Bhatta wrote *Zaina Villasa* and the stage-play enjoyed royal patronage. During Sultan Hassan's rule local fine arts were influenced by Iranian and Indian prototypes. Drama in verbal tradition flourished till the end of Chak rule. In 1658, *Band-Jashan* was another form of drama — an open-air village fold-theatre. *Darza Father* alluded to some historic theme.

In the present century a number of plays were written by Nand Lal Koul i.e. *Satech Kahawat*, Tara Chand Trischal *Premech Kahawat* in 1936 and Prof.Hajini — *Gress Sound Ghara.*

Next, the Radio Dramas were written to be broadcast. In the beginning, their aim was to criticise and counter Pakistani Radio Propaganda. Besides these Radio dramas D.N.Nadim wrote *Neki-Ta-Badi* Kamil *Habba Khatoon*, etc. Nadim's operas — two in number — *Bomber Ta Yamberzal* (1953) became very popular.

The Academy of Art, Culture and Languages has been organising since 1958. Every year play competitions and prize winning plays are enacted in the Tagore Hall. A number of classical dramas are, now, translated into Kashmiri under the patronage of the Sahitya Acadamy, Delhi. In short, Kashmiri Literature is now flourishing by leaps and bounds. One may say with confidence that Kashmiri literature is not lagging behind comparative to any Indian Literature in quality or quantity.

Biographical Note on "Mahamohopadhyaya" Pandit Mukund Ram Shashtri

Mahamohopadhyaya, Pandit Mukund Ram Shashtri was born in a Kashmiri Pandit family at Mohalla, Sathu, Sadiqazi

Zada, Srinagar, Kashmir on 23rd. of Maghar, 1917 (B.K.). His father Pandit Gwash Lal gave him a good schooling. Pandit Mukund Ram joined a Pathshalla where he learnt Sanskrit Language and qualified himself as "Shashtri" from the Punjab University, Lahore.

In the year, 1937 (B.K.), an Institute was organised under the supervision of Pandit Ram Joo Dhar at Shri Rambir Ganj, Srinagar, Kashmir with the purpose of getting all the Persian and Arabic books translated into Sanskrit, Pandit Mukund Ram was selected among others for this purpose.

The Panditji attended the translation work at the *Patshalla* hall during the day; while he spent his spare hours and holidays at the home of other scholarly Sanskrit Pandits in and out of the city of Srinagar, studying the Sanskrit Language and Literature.

These Pandit scholars being impressed by Mukund Ram's zeal and desire for mastering Sanskrit language helped him and lent him authoritative books on the subject. So it was in this way, that Pandit Mukund Ram picked up a lot of about Sanskrit language and literature.

Maharaja Rambir Singh had a long cherished desire to get a treatise in Tibetan language called "Kangur and Tanjur", containing about 1,50,000 *shlokas*, translated into Sanskrit. The Kashmir Government, therefore, deputed Pandit Mukund Ram with one Lama Guru, Mr. Thomas Tamzel to learn Tibetian language from him. After having picked up the Tibetian language for about one year Pandit Mukund Ram was assigned the translation work of the Tibetian Book named above. The then, His Highness Maharaja Bhadur was pleased to grant him a cash award of Rs. 500 in recognition of his success at this difficult job in addition to his monthly salary.

The Maharaja of Kashmir ordered the Pandit Ji to accompany the Lama Guru to Paddar (a place in Kishtwar, J&K State) for conducting research on saphires and

diamonds. After sometime, however, the Pandit Ji came into contact with one Mr. Pope Ved, who was preparing some books on Kashmiri grammar. The Pandit Ji was deputed as his assistant and prepared a good material for the books of Mr. Pope Ved. Soon after this, Pandit Ji was appointed as Sanskrit Teacher in C.M.S. High School, Srinagar, Kashmir.

In the year, 1948 (B.K.), Sir Aurel Stein, the then Registrar of Punjab University, Lahore, came to Srinagar. On his request Pandit Ji gave up his service in the C.M.S. High School, Srinagar and accompanied Dr. Stein to Lahore to help him in bringing out and publishing "Kalhana's Rajatrangini" the oldest chronicle of the Kings of Kashmir, on a monthly salary of Rs. 350.

After completing this assignment, Sir Stein recommended him to Sir George A. Grierson, the then Director General of the Linguistic Survey of India with his office Headquarters at Bankipore, Bihar (India). Pandit Ji got employment under Sir George Grierson in his Department on the monthly salary of Rs. 300 and was entrusted the work of linguistic survey which was executed successfully. After a number of years Pandit Ji returned home at Srinagar, Kashmir, where Sir George entrusted him the work of compiling and publishing many other books about Kashmiri language and literature such as Dictionary of *Kashmiri Language* and *Shive Parnaya.*

In the year, 1958 (B.K.). One Mr. A.W. Stratton the then Registrar Punjab University, Lahore entrusted Pandit Ji the job of preparing many other books such as "Katak Bash Sutra". In Annexure 'A' to this note is given a list of some of the books which he wrote for foreign scholars by way of notes, commentaries and translations.

The J&K Government, later established "Rambir Research Institute Department" and requisitioned the services of Pandit Ji from the Government of India. He resigned

from the Government of India service and accepted the state service where he served as Head Pandit in the beginning and as Officer-in-Charge, Research and Archaeological Department in the later years of his life.

In the year, 1968 (B.K.) (1911 Christian era) *Lord Harding of Penshursat*, the then *Viceroy and Governor General of India* bestowed upon Pandit Ji the Title of "Mahamohopadhyaya" in recognition of his research and scholarly works in the field of Sanskrit Language and Literature, Sanskrit Grammar, Sanskrit Poetry, Kashmiri Language and Kashmir History. Besides, the grant of *Khilit*, Pandit Ji was allotted a Permanant chair and seat in the Darbar next to the "Rajas".

Pandit Ji brought our excellent editions of many important Sanskrit texts on *Shaiva Bhakhti* (*Shaivisim*) Branch of Indian Religious Philosophy during his stay in the Research Department. These publications earned him a name and made him familiar to many distinguished scholars in India and abroad as well.

A list of a few of these books are given in Annexure 'B' to this note.

On the 21st of Magher in the year, 1975 (B.K.). Pandit Ji retired as Officer-in-Charge of the Research and Archaeological Department, J&K State on a special monthly pension.

Pandit Ji's life which lasted for about 61 years came to a close in the month of Kartik 1978 (B.K.). (1921 Chirstian era and he made exit from this Mortal World leaving behind a widow, two sons and three daughters.

Copies of some certificates given to Mahamohopadhyaya by various scholars, writers, references in various books about him are given in Annexures enclosed at the end of this Chapter.

Mukund Ram Shashtri helped Stein, Grierson, Straton etc. in their research on the following Sanskrit works of ancient Kashmir.

Annexure 'A'

1.	Kalhana's Rajtarangni	By	Sir A. Stein.
2.	Dictionary to Kashmiri Language	By	Sir George. A. Grierson.
3.	Shiv Parniya		-do-
4.	Ramawtar Chitra		-do-
5.	Krishan Awtar Lila		-do-
6.	Lalavakayani		-do-
7.	Isharshatak		-do-
8.	Book of Kashmiri Proverbs		-do-
9.	Samaskaras	By	A. W. Straton.
10.	Katakgrehsutri		-do-
11.	Kashmiri Shabadmarts	By	Sir Ceorge A. Grierson.

Annexure 'B'

1. Shiva Sutra Vimarshini
2. Pratyabhijna Hridaya
3. Shiv Sutra Varttika
4. Siva Sutra Vritti
5. Spanda Virtti
6. Spanda Vivriti
7. Paramarthasare
8. Kashmir Shaivism
9. Lalleshwari Vekyani
10. Vijnana Bhairaba
11. Kama-kala-vilas
12. Shath Trimshat-Tattva Sandoha.
13. Bhabodebara.
14. Bodha Tancha Dashika
15. Anuttara Prakashe Para Praveshika
16. Para Praveshika
17. Mahartha Manjeri
18. Janma Marana Vichara
19. Amarougha Shason
20. Tantraloka
21. Ishvara Pratybhijna Vimarshini
22. Tantrasara
23. Spanda Sandohn
24. Stava Chintamoni
25. Para Trimshika
26. Mahanaya Prakasha
27. Hindu Realism.

Research Department Publications under Mukund Ram

Prefatory note: "The Advaita Shaiva Philosophy of Kashmir" which had almost become extinct in India found after all a clue in Kashmir while rare manuscripts were being searched in that Happy Valley. A few manuscripts have diligently been made available, and publication of the following books in a marked result of endeavours of the Kashmir Durbar in this connection.

2. The books have a general bearing on the said Philosophy which — highly abstruse and technical as it is — has hitherto been inaccessible to the literary world. Opinions of great orientalists on therarity and profound philosophical contents of thebookspublished for the first time in the Kashmir Series of Texts and Studies are too numerous for reproduction here, and are printed at the end of the books.

3. The divine revelations handed down in these books owe their existence on earth to such famous Acharyas (great preceptors) as Vasu Gupta the great preceptor who revealed the Shiva Sutras which with the commentary on them called Vimarshini form the opening volume of the Series. These Sutras are said to have been found inscribed on a rock in one of the charming side-valleys of Kashmir—their existence in this form having been revealed, according to tradition, the saint and sage Vasu Gupta by Shiva himself in a dream. The Sutras may thus be said to be the foundation of the Advaita Shaiva Philosophy of Kashmir and form a most interesting and instructive study.

Serial No.	Names of publications.	
1.	Shiva-sutra Vimarshini,	Sanskrit Text, cloth
	" "	" " paper cover
2.	Pratyabhijna Hridaya,	Sanskrit Text, cloth
	" "	" " paper cover
3.	Shiva-Sutra Varttiks Shiva-Sutra Vritti Spanda Vritti	Sanskrit Texts, bound in one cloth cover

4. Spanda Vivriti — Sankrit Text, cloth
5. Paramarthasara Sanskrit Text, cloth
6. Kashmir Shaivaism — in English, paper cover
7. Hindu Realism — in English, cloth
8. Lalleshvari Vakyani — with a glossnry in Sanskrit verse, paper cover
9. Vijnana Bhirava with two commentaries, Sanskrit Text, paper cover
10. Kama-Kala-Vilas — Sanskrit Text, paper cover
11. Shath Trimshat Tattva Sandoha
    Bhavopahara
    Bodha Pancha Dashika
    Anuttara Prakasha
    Panchashika
    Para Praveshika
    } Sanskrit Texts, bound in one paper cover
12. Mahartha Manjari — Sanskrit Text, paper cover
13. Janma Marana Vichara
    Amaraugha Shasan
    } Sanskrit Texts, bound in one paper cover
14. Tantraloka — Vol. 1, Sanskrit Text, paper cover
15. Ishvara Pratyabhijna Vimarshini — Volume 1, Sanskrit Text, paper cover
16. Tantrasara — Sanskrit Text, paper cover
17. Spanda Sandoha — Sanskrit Text, paper cover
18. Stava-Chintamani — Sanskrit Text, paper cover
19. Para-Trimshika — Sanskrit Text, paper cover
20. Mahanaya Prakasha — Sanskrit Text, paper cover.

Annexure 'C'

RICH TRIBUTES TO (LATE), PANDIT MUKUND RAM SHASHTRI

Srinagar, December 16, 1921

The death of my old friend and assistant Mahamohoopadhyaya Pandit Mukund Ram Shastri has been a severe loss to Sanskrit Scholarship in Kashmir and will be widely felt wherever in India, the cause of its ancient learning and literature is cherished. Having been intimately acquainted with him ever since as a young man he rendered me very valuable scholarly help in 1891—1921, when I was preparing my critical edition of the — Sanskrit text of Kalhana's Rajatarangini, the oldest chronicle of the Kings of Kashmir. I consider it my duty to put on record how greatly, I value the eminent services which he rendered to Sanskrit researches during the thirty years which have passed since, and how amply the family he has left behind deserves the special consideration and help of the State which he served so well for the letter portion of his life in the Research Department.

Pandit Mukund Ram's greatest services to scholarship were rendered during the long period commencing about 1895 and lasting almost to the close of his life when he assisted Sir George Grierson, K.C.I.E., the far-famed organiser and Director of the Indian Linguistic Survey, in his epoch making laboures on the Kashmiri language. It was on my recommendation that my friend, Sir George Grierson first secured Pandit Mukund Ram's assistance for his masterly editions of Pandit Isvara Kaula's Kashmiri Dictionary and Kashmiri Grammar which laid the foundations for the philological study of the language, I know of what value Pandit Mukund Ram's labours were to him in these taskes and others, equally important that followed, and can appreciated the extent of the services the Pandit thus rendered to the elucidation of Kashmiri, a very interesting and ancient Indo-Aryan language.

But quite apart from these labours, Pt. Mukund Ram has earned the gratitude of all students of ancient Indian philosophy and religion by the excellent editions of many important Sanskrit texts on Shaiva *Bhakti*, a branch of Indian religious thought which had its chief development in Kashmir. He brought out these editions while first as an assistant and subsequently as the head of the "Reasearch Department" of the State. They made his name and merits familiar to many distinguished scholars in India as well as Europe.

Aurel Stein, K.C.I.E., F.B.A.
Indian Archaeological Survey
on Special Duty

Annexure 'D'

RICH TRIBUTES TO PANDIT MUKUND RAM,
by Sir George Grierson, dtd., 11/12/1921

Mahamohopadhayaya, (late) Mukund Ram Shastri, rendered very great services to the study of the Kashmiri Language and Literature. He came to me a quarter of a century age, braving the heat and discomforts of more than are summer in the plains, to help me in my researches and after my return to England was in constant correspondence with me up to the last. He searched for, and procured for me one valuable Kashmiri text, which he edited and translated for me, with great skill and accurracy. He added me in the preparation of the edition of the Kashmiri Grammar in Sanskrit written by Pandit Isvara Koula, which I was able to publish through the Asiatic Society of Bengal, and which is the foundation of all subsequent studies of the language. Another books largely dependent on his labours was the Edition, by Dr. Barnett and myself, of the 'Lalla Vakyaṇi' lately published by the Royal Asiatic Society. When, many years ago Isvara Koula died, he left behind him a mass of material for the preparation of a Kashmiri Dictionary, these were subsequently made over to Pandit Mukund Ram. He worked at these for many years under my supervision, and the ultimate result of his labours formed the basis of the Kashmiri Dictionary, now being published by the Asiatic Seciety of Bengal.

Besides these important labours in his own language, the deceased Pandit edited and published for the State a large number of Sanskrit books dealing with the ancient Saiva religion of the State. These have opened out a whole vista of important philosophical works to the view of accidental students. For these reasons, I would urge that the deceased Mahamohopadhayaya deserved well of the Kashmir State.

Sharda Inscriptions of Kashmir

The great historian Kalhana has said in 'Rajatarangini' that while composing the great epic, he had to study various inscriptions of art on stones and carvings which were lying waste in debris of the velley of Kashmir. Unfortunately, all these pieces of art are now completely lying waste and are unknown. Whatever traces of these are left, they are lying in dilapidated condition in the museum of Lahore, Peshawar, London and America. It is a wonder that in Chamba (H.P.), nearly 200 pieces of such *Sharda* script pieces have been found. But, in Kashmir, so far, not a single clue has been found anywhere. In Kashmir, the first such monuments were found in the region of DIDA Rani. One of there is preserved in Kashmir Government museum, Srinagar. The aquare piece, metalled and carved with pictures of Boddhistava Padampani with Sharda, description of the picture below.

The second Shila - Lekh has been found in one Kashmiri Pandit's house long age; and it is, now lying safe at Labore. In the former inscription, the description in *Sharda* script states that the carving was made in Dida Rani's time, in 65 (Shravana Shukla Pakh Fifteen) to give away the gift of Padma Plin to the son of Bhima for the spiritual satisfaction ot the Ganga Devi, so that the Goddess may bless them. The second carving is in the broken state. It describes a person, Dharmanka, who had earlier pleased the mind of his mother by religious tituals. The Sharda description, also, states a religious deed of Dharmanka in praise of his mother. Both these carvings have been made in *Sapirishi* Samwat.

Inscription at *Dachangam* in the period of *Anant Deva* The carving has been made on a waste rock found at Dachangam, near Kishtwar. It is believed that Ananta Deva is no man other than Anant Deva, who ruled Kashmir from 1028 to 1063 A.D. or 4004-4039 (Saptrashi-Lokik). This monument describes the eagerness of the poor and downtrodden people in the development of the state. So,

by joint muscular strength, the people constructed the bridge.

The inscription found at *Arigam* in the rule of Jai Singh. This inscription has been found at Arigam, in Kashmir. It is now lying in the museum of the J & K, State, Srinagar. The carved inscription in *Sharda* script describes that a person Ram Dev by name, who was residing at Hadigram (Modern Arigam) constructed a wooden Temple in which he installed the Idol of *Bodisatava Avlokeshware*. Due to Passage of time, this temple was burnt to ashes by a ruler, called *Simha*, and then another devotee, called *Kuldeva* reconstructed this wooden temple with bricks, in the year 42 (Lakik) or 73 Margashirsha Shukla Paksha Panchami (or 16th Now. 1197 A.D.) Undoubtedly, indication of Simha correlates with the ruler Jai Singh, in whose time according to Kalhana's 'Rajatarangni', Hadigram village was burnt to ashes, and it is evident that with the burning of the whole village, the temple might have, also, burnt to ashes.

Inscription found at *Tapar* in the rule of *Parmand Deva*. This inscription is carved on a large slab of lintel which has been found at *Tapar* (modern *Pratabpur*, in district Baramulla), and it is now in the custody of the Archaeological Department of J & K. State. The inscription is in a broken condition and its carvings describe the construction of a temple in the rulership of Raja *Parmanand Deva*, by a person who was the son of *Ghaja Raja Ganchy* in 42 (Lokik) or 1157 A.D. The whole description is in Sharda script which resembles the script of the carvings of the inscription of Arigam village. So, this incription can be times at 12th century — probably 1157 A.D. According to the Rajatarangini II, verse 39, *Jonaraja* has said that *Parmanuk*, ruled over Kashmir at this time. He was the son of Raja Jai Singh, and he would be descendent of the thrown. Thus, it appears that Parmanand Deva was no other than Parmanuk as inscribed in the monument under question. Similarly *Kalhana* has, also, mentioned a ruler, named *Darmandi* in his Rajatarangini.

Therefore, it is evident that *Parman Deva Parmanuk and Parmandi* might have been the names of one thing only.

Inscription found at Bijabehara in the rule of *Raja Rajdeva.* This inscription was found by Sir John Marshal in 1908-9 A.D., at Bijabehara, while he was on the travel of Kashmir. Now, this monument lies safe in our Kashmiri Pandit's house. This inscription does not reveal any extraordinary event except for the name of *Raja's Jayadeva.* We find the mention of *Rana Jayadeva* in *Jona Raja's* Rajatarangini, also. According to this, it is evident that he was son and descendent of Raja Jaga Deva who ruled Kashmir upto 1213-1236 A.D.

This inscription in *Sharda* script mentions the construction of *Lokeshwara — Batarka — Mandalaka* by a Buddhist scholar Kanalapriya. Forgel describes Mandalaka as the circular dome, 'Batarka' as master and 'Lokeshwara' as the name of the family disciple of Buddha' *Avlokieshwara.* In this way, 'Lokeshwar Batarke Mandalka' means a religious construction in the wholly name of *Avlokieshwara.*

Inscription found in the rule of Sultan Shabu-Din at Kothar. This inscription is carved in Sharda script on an oldest and worn-out stone. This lower right corner of. the stone is now broken. It is considered to have had on it the carving of the description of a very important event, perhaps not known now. The inscription begins with the praise of Ganesha after which is the account of a certain lady, known as *Jodha* who had done a remarkable religious deed. This inscription has been found from a well at Kothar (modern Kapteshwar, district Anantnag). It is now lying in safe custody of the Archaeological Department of the J & K. State. Probably, the construction of this well was the work of Lady *Jodha,* in whose time the inscription was carved. The opening part of the description relates the praises of Sutan Shahab-ud-Din in whose reign the lady did such a great religious deed. The ruler has been praised too high in valour and dignity with Pandava Kings.

Khonmooh Inscription in the reign of Zain-ul-Abidin

This inscription has been carved on a rock on the bank of the river at Bhuvneshwar, one mile away from Khunmooh village. This place at Bhuvneshwar is covered with dense forests now and at present it is a beautiful sight to see. This beautiful place fall, on the way to Harishwara. The carved stone in Sharda is still in safe condition. It describes the creation of an Ashram in 4530 (Lokik) Kali Samvat, by a famous trader *Churnika* by name. It was the time when the son of Sikandara, Zain-ul-Abidin ruled over Kashmir. Under his Chindaka governed Khonmooh.

Carved inscription on a grave rule of Mohammad Shah

This carved inscription is found on the memorial stone of a grave Hari Parbat, near the shrine to Baba-ud-din. The description is divided into two parts — one in Sharda script, the other is in *Arabic* script. Both the descriptions state an account of a fight fought near Jishturdra (Sharda) Takhatgarh (Suleman, Arabic) in the reign of Mohammad Shah when Abrahm's son Syed Khan was killed. So, this epitaph was made in the memory of Syed Khan. The fight mentioned in this epitaph is really nothing but the fight fought between Sayids and Kashmiri's in the reign of Mohammad Shah near *Jishtrudra* modern Shankarachraya bill. The date inscriped in the epitaph is 4560 (Lokik) or Sharawana Krishna Paksha Pritipada, or Friday, the 9th of July, 1484 A.D. This is the same day on which the battle came to an end, according to Shrivara's Rajatarangini, Tarang IV 334 Padda. This reveals that in the middle age in Kashmir, both the scripts were used easily by the Kashmiris (both Hindus and Muslims).

Inscription of Zaji Nai. This inscription has been found at Zaji Nai, near Wadawan in district Doda, Kashmir. This is carved on a lime stone, and is, now lying in the Arechaeological Department of the J & K State, Srinagar. This has broken into several parts and most of these parts

now lie somewhere, unknown. Therefore, the actual description of the epitaph is very difficult to trace out. In this epitaph there is an indication of *Ashwapadam Pratishthapitam, Ashwago-Rakhyam* and many such words. Besides, in this epitaph there is the figure of the horse which reveals that this inscription might have been the memorial of a construction for the maintenance of a stable or a *Goshawala*.

GOLDEN SAYINGS

1. Mystic Saint Lal Ded Said

"Hond mara kina kath, Lali nilwat tsali na zanh."

To stop a flowing stream, to cool a ranging fire.
To walk on one's feet in the sky.
To labour at milking wooden cow.
All these in the end, are but base jugglery.

There is no light that of the knowledge of God.
There is no pilgrimage like that of an ardent love.
There is no relation to be compared with the Deity.
There is no ease like that got from the fears of God.

2.Sufi saint Nund Rishi (Sheikh, Nur-ud-Din) Said :

(Also called Sahzanand by Hurdus)

The fount was lost amist the rocks.
The saint was lost among the thieves.
In the homes of the ignorant the Pandit was lost.
And the swan was lost among the crows.
The oriole seeks out a flower of garden.
The owl seeks out a deserted spot.
The she-jackal searches dreary wastes.
The donkey searches for dung and dirt.

3.Sheikh Mohd. Abdullah, or (Sher-i-Kashmir) said :

(a) These raiders abducted women. They massacred children. They looted everything and every one. The converted mosques into brothels and today every Kashmiri loathes the invading tribesmen and their arch inspirers who have been responsible for such horrors in land which is peopled with an overwhelming majority of Musalmans.

(b) Invaders struck us like lightning. They scorched our land ruined or homes, destroyed and devastated hundreds of villages and despoiled the honour of women. Bus/towns are only heaps of smoking rubble with nothing left. Accession to the Indian Union would be advantageous to the state for political and economic reasons.

(19th November, 1947)

(c) Hindu, Muslim, Sikh unity—Zindabad.

Chart showing other Indian Scripts

'Kashur', or Kashmiri Language

The Kashmiri language is the language of the valley of Kashmir. In a dialectic it has spread south-west into the valley of Kashtwar (*Sanskrit Kashthavat*) and to the south it has flowed over the Pir Pantsal Range into the lower hills lying north of river Chinaḅ (Sanskrit *Chandrabhaga*) where it appears in a number of mixed dialects. The word *Kashmir* is derived from the Sanskrit *Kashmirika*. It is not the name used by the people of Kashmir itself. They call it *Kashir* and the language *Kashur*.

The Kashmir Census Report for 1911 (p. 179) says thus regarding the classification of Kashmiri : 'Kashmiri used to be hitherto treated as of Sanskritic origin. It has this time been grouped with Shina-Kohwari according to the revised system of classification, but the claim locally urged that it is

essentially a Sanskritic language and in view of the historical fact that the valley of Kashmir, before its conversion to Islam, was wholly populated by Barahmars with the Shastaric lore, that claim may merit consideration. ' As this point has thus been raised in an official publication of Kashmir Government it is advisable to discuss the question of the origin of Kashmiri language in some detail and in an unbiased manner.

In the first place, question of sentiment, however much, I myself a Kashmiri Pandit, may sympathise with it, must be put altogether to one side, while dealing with a purely scientific question. No one can dare to under-value the contributions of Kashmiri Pandits to Sanskrit literature. For over two thousand or more years, this land has been a cradle of Sanskrit learning. From this valley have come masterpieces of History, Philosophy, Poetry, Fable and Romance. No one can deny the fact that this was an age when not only Kashmir but India as a whole was subjected to the civilization of Aryans, rather Indo-Aryans, whose language had developed into Sanskrit. Kashmir is spear-headed the advancement of this culture to the far off lands, to Central Asia, China and places. Kashmiris are and should always be proud of the literary glories of their land. In reality every Kashmiri accepts that this land was once inhabited by a tribe named Yakshas and Pisachas, who, after a long process of strife, appeasment and other methods, were ultimately overcome by the Aryan immigrants, i.e. our anscestors, *Nilamatpurana*, the special Purana of Kashmir. It is clear evidance of this fact. This also is impossible that the literary activity of the country and the imported culture (Sanskrit) should not have re-acted on the local vernacular. But all the time, the basis—the old speech of the original inhabitants i.e. Pisachas—has remained firmly established in the non-literary people, who always are in majority anywhere. It should not be misunderstood that we, the inhabitants of Kashmir are of Piscacha origin. The inhabitants of this land are no doubt representatives of an

early immigration from India proper. So it can be said that Kashmiri language has a Pascachi base. Paschachi group of languages is now known as Darad group of languages.

Professor Ernst Kuhn of Munich (Germany) was the first research scholar to suggest that the dialects of Hindukush region along with Kashmiri formed a separate group within the body of Indo-Aryan languages. He suggested some phonetic peculiarities which are common in all languages.

Sir George Grierson has also claimed Kashmiri to be one of the Daradic languages which has immensly and for centuries been influenced by Sanskrit and a large number of words are derived from it.

The Darad languages possess many charactaristics which are peculiar to themselves. In some respects these languages agree with Indo-Aryan and in yet other respects, with Eranian languages. They Neither possess all the characteristics of Indo-Aryan nor of the Eranian languages. It is assumed that at time they issued from the parent stock i.e. Aryan languages the Indo-Aryan language had already branched off from it. On the other side, the Aryan language had, by that time, developed further on its own lines in the direction of Eranian; but it had not as yet reached the typical characteristics of Eranian. Briefly speaking, Aryan is the parent stock from which shoots off the Indo-Aryan language at a very early date and passes down to Indo-Gangatic plain. Then before the other branch becomes Eranian, yet another branch shoots off, settles in what we now call Dardistan and becomes Dardic.

"The Dardic group of Aryan or Indo-Aryan comprises of number of speeches, which are current among very small mountain communities living on the frontier between Pakistan, Afganistan and India (in Kashmir) as well as in the North-eastern Afghanistan. The people speaking these languages, before their conquest and Islamization by the

Afgans, were called Kafirs or "Infidels" and their languages (or dialects) were in general called 'Kafir dialect.' Following Sanskirit nomenclature, these dialects were also known as Piscacha dialects or "dialects of Goblins." The etanic-linguistic name — Dardic has now been established and accepted for them. The Dardic speeches fall into three branches : (1) Shina; including Kashmiri (about 10 million), Shina proper (over 25,000) and Kohistri (about 7,000), (2) Khowar or Chatrari or Chitrali, and (3) the Kafaristani (or Nuristani) dialects in Afghan territory, like Kalasha, Geawar-Bati, Pashai or Laghmani, Diri, Tirali, Wat. Wasi-veri, Ashkum etc.

People say that "In Kashmir; we have Shina and Kashmiri and some dialects allied to Kashmiri. Kashmiri appears to be in its bases a Daradic—Aryan dilect. But it has been profoundly influenced by Sanskrit and the Prakrits from very early times." (See ref. in *The Gazetteer of India*. Vol. I, 1965, pp. 318-386.)

Sir George Grierson says, "The word 'Dard' has a long history and the people bearing the name are a very ancient tribe. They are spoken of in Sanskrit literature as 'Darda' or 'Darda'. Kalhana also refers to them in his *Rajtarangini* and mentions them as inhabiting the country where now live the Shins and are called Dards by Kashmiris. Greeks and Romans included, under the name of Dard country, the whole mountain tract between Hindukush mountain and the boundaries of India. Accordingly, this track containgin Astor, Bunji, Chilas, Gilgit, Hunza, Nagar. Punial Yasin and Chitral has been known to the outsiders as Dardistan. The Aryan languages spoken in these places are conveniently or conventionally being called Daradic. But the inbabitants of these places now resent this and like their languages to do called after the name of their places i.e. Giligite, etc. As a matter of fact they called Kashmir neither Kashir nor Kashmir but Kashrat.

'Many scholars claim that Kashmir is Indo-Aryan rather than Dardic. We have to note that excepting Grierson and one or two supporters of his view, most scholars consider

Dardic to be a branch of Indo-Aryan. These Dardic dialects are largely on the way of extinction. Kashmiri, however, is one of the recognized national languages of the Indian Union.

Notwithstanding the views of Grierson about Daradic being a separate group — one of the three—within the Aryan or Indo-Aryan branch of Indo-European, many eminent scholars of the Indo-Aryan believe that Darnic does not form a separate and self-contained group. They think that the Dadric speeches should be classified under Indo-Aryan. This view is maintained by Tules Bloch, George Morgenstierne and R.L. Turner. The question has not yet been fully decided. If this view is accepted; Kashmiri will be an Indo-Aryan language just like Bangali and Hindi.'

These observations in the *Gazetteer of India* have now been proved without doubt by a recent research on 'Banasur Katha' (not Banasur Vadh, as wrongly spoken so far), by Shri Shashi Shekhar Toshkhani, in his thesis for a doctorate. So it can now be said that Kashmir too is one of the Prakrits of Sanskrit. Many words especially verbs are even now in use, and an alien not being conversant with, spoken Kashmiri, can trace the similarity of these words..

Kashmiri is the only language from the aforesaid Dardic—Aryan group, that has a rich literature, while others have nothing to their credit. Kashmiri has a dialect which is spoken in Kashtwar and Badrwah. But Kashmiris do not take it to be a dialect. They believe it to be old and correct form of Kashmiri, which was current before the advent of Islam in Kashmir. This claim is justified by the historical fact that many times in past Kashmiris have taken refuge in these high hills, from the then prevalant political or religious persecution in the valley. The present day inhabitants of these tracts are the descendants of those refugees of yore who migrated to these places via Batote. Batote as we call it now, was then in fact, called Bath-vath i.e. the vath (route) taken by Bats (Bhattas or Kashmiri Pandits) to reach these remote corners for their safety.

In the standard Kashmiri of today there are minor differences of language. For instance, Kashmiri spoken by Muslims slightly differs from that spoken by the Kashmiri Pandits. Not only is the vocabulary of the former more overlaid with the words borrowed from Persian, but also there is a slight difference of pronunciation too. For example, Muslims call a Bror (cat) a Beor and krul (a well) keur and so on. Again there is a marked distinction between Marazi (Sankrit Madav Rai) and Kamrazi (Sanskrit Kardam Raj) i.e. South Kashmir and North Kashmir. Also there is difference of pronunciation between the talk of a Groost (villager) and Gandur (townsman). The language of Gujars has a marked difference and is much influenced by Kohistani or Pahari. There is also a marked difference between the language of poetry and prose.

Chapter 6

Philosophical Flights in Kashmir

The word philosophy is an important part of culture. The word culture involves diverse things i.e. philosophy, literature, arts, crafts, paintings, dance and music, etc. Will Durrant observes in his book *Pleasures of Philosoply* that the word 'Philosophy' means "Study of wisdom". In ancient time, man philosophized on the mysteries of natural phenomena, like thunder, lightening, cloud-burst, eclipse, earthquakes, flood and epidemics. These natural phenomena struck him with awe and wonder.

With the dawn of civilization, religious philosophies came into being to explain cosmology, teleology, soul, birth and death, etc. Sin committeed by a person was to be punished in Hell and virtue to be rewarded in Heaven. So, cosmology, theology and ethics came into being.

Philosophy is classified as Eastern or Western. Eastern philosophy is further classified as Hindu, Buddhist and Chinese, etc. The western philosophy may be classified as Greek, Marxist and Existential, etc. The names of some of the great philosophers of the West are — Plato, Aristotle, Longinus, Spinoza, Kant, Hume, Berkley, Rousseau, Sartre, Marx and Emerson, etc.

Some other aspects of world philosophy are — Stoicism, Epicureanism, Cyrenaicism, Masochism, Pseudo, Masochism, Confucianism, Taoism, Optimism, Pessimism, Nihilism Realism, Idealism, Pragmatism, Hedonism, Shaivism, Vashnavism, Shakticult, etc.

Philosophy enables man to face tragic catastrophies through soical resignation in the face of cruel fate. So, it serves as a tranquilizer, or shock-absorber. Man in the modern world of "dull haste and hurry" and being swept away by the glitter of stark materialism, lacks contentment; and he is frustrated and becomes neurotic-forcing him to become a drug addict or commit suicides and crimes. But, the adoption of a philosophy could enable man to avert all such disasters.

No prophet or a saint has, so far, returned alive to this world after death to give us an actual idea about the other world beyond the grave i.e. about Heaven, Hell God of Death (*Yamaraz*), Literary works like Milton's *Paradise Lost* and *paradise Regained*, Dante's *Divine Comedy* and Goeche's *Faust* are merely speculative in nature.

Secondly, different religions present different theologies and cosmologies just as a number of blind persons gave different descriptions of an elephant by touching different parts of his body with their hands. One touched the trunk and exclaimed—"it is like a long narrow tube;" another who touched the leg said, "it is like a pillar;" another who touched the body exclaimed, "Oh, it is like a mountain," etc. Each gave a different version. But the reality is the sum-total of all these views. The same holds good with the different pictures painted by Godmen of different religions about Heaven, Hell and life beyond the grave and about salvation.

The consensus of different God-men is that God-hood is present in one's own self. Hindus believe in *Akar*, or *Nirokar* form of God, who is oomnipotent, Omniscient, immanant, transcendent etc. Images of Gods and Goddesses only represent the perceptions about the divinity by our ancient Rishis, Saints, Sages and Seers. Lord Shiva ridding on a bull with a snake twined round His neck. Ganesha with an elephant's head seated on a rat. Goddess Ashta-Dashbuji having eighteen arms, Goddess Saraswati having a swan for a "Wahan", etc., are just symbolic representations

of one's quest for the mystery of the universal and cosmic phenomena. Later, stone images i.e. Lingam were used for worship only for the sake of concentration. Similarly Christians wear image of the Cross round their necks. Man's quest should be for God-hood or Godliness and not God, as the latter is beyond one's comprehension owing to his limited powers of senses and vision.

The Kashmiri Brahmins were from ancient times followers of Shaiva Philosophy. (Late) Anand Koul has observed. "But Vishnu and other Deities were also worshipped. Some followed the *Tantric* or *Shaktic* doctrine. Each family worshipped one of the four Goddesses — *Sharika, Rajneh, Jvala* and *Bala*. These were *Sanatan* (or Eternal) *Dharma*, and they observed the *Varna Ashrama*, or caste system as "it has done much good for the division of labour for the preservation of skill and learning and for the physique and purity of the higher castes" (see J.N. Farquhar's The *Crown of Hinduism*). The Kashmiri Brahmin believed in the law of *Karma*, future state in Heaven (*Swarga*), immortality and transmigration of soul and a higher power called *Bhagwan*.

Buddhism spread in Kashmir in between 273-236 B.C., the middle of 3rd century B.C., Although Ashoka embraced Buddhism after the Kalinga War still he was a worshipper at the ancient Shiva Shrines (see Kalhana's *Raja tarangini* Vol. I, pp. 102-107). In the first and second centuries (A.D.) when Kushans ruled Kashmir, Buddhism flourished, Kanishka convoked the Fourth Great Buddhist Council in Kashmir. But Buddhism came to an end by the end of the 15th century A.D.

Islam spread in Kashmir in the 14th century under the influence of Sayyids who came here from Arabia, especially Sayyid Ali Hamdani (Also, known as Amir Kabir), and Bulbul Shah. The first ruler to embrace Islam was Renchen (a Tibetan prince who was given aslyum by the last Hindu Ruler, Simha Deva but who later staged a coup and usurped

the throne). Later, he assumed the name of Sadr-ud-Din. It is said that maximum number of conversions took place in the time of Sikander under his coersion (and he is also called the "Iconoclast"), but side by side suffism and mysticism also flourished. Laleshwari was a Hindu Mystic poetess of the time and Sheikh Noor-ud-din was a great suffi saint. Lal Ded wrote *Wakhyas* in verse, while Sheikh Noor-ud-din (Nund Resh) wrote *Shrukhs*. Both are held in high esteem till today. The latter was a Suffi saint, while Lalleshwari (Lal Ded) was a mystic poetess.

It is believed by Sufis that even earthly love is a type of spiritual, a bridge leading to reality. The mystic aspires to merge himself into the Lord, seeks oneness with God, the Truth, and becomes one with the Truth as Mansur declared: 'I am, the Truth, (ana'I-haqq) not minding the conventions of religion, for which transgression he had to give his life in price. The Kashmiri mystic poet pours forth the yearning of the human spirit for personal communion with God or friendship with God.

Lalleshwari (4th Century A.D.) : In the ecstatic utterances of the first Kashmiri poetess saint Lalleshwari, known also Lal Ded (Granny Lal), the mystical fervour of the aspirant comes to a climax as she ejaculates : 'After searching and seeking I found God within my own soul." She says :

"Lal bo luusas chaaraan ta gaaraan
Haal me kormas rasa-nisha ti
Vachun hyotmas taa'dy diithi-mas baran
me-ti kal ganeyi zi zogmas tati.

'Searching and seeking Him, I Lalla, wearied myself.
And even beyond my strength I strove;
Then, looking for Him, I found His doors closed and latched;
This deepened my longing and stiffened my resolve;
And I would not move but stood where I was,
full of longing and love, to gaze on Him.'

Further She says :

"Lal boh draayas lolare
Chaaraan luustum den keho raath
Vuchum pandith panani gare
suy me rotmas nechtur ta saath."

"Longingly for love did I, Lalla, set forth,
And many a day and night I searched;
Then, lo, I saw the Pandit in my own home;
Then did I fix upon the moment auspicious.
(That was the day of my auspicious star.)"

Lalla expresses her deep pessimistic outlook on the worldly objects in the following verse. She lays bare the innermost sanctuary of her heart which was seething with the anguish and longing for the Divinity.

" Lali h lalith vaday bo-day
chetta muhuch peyiy maay
roziy no pata loh-langrarach chaay
neza-svaraph kyaah mothuy haay."

"I shall weep and weep for thee, my soul,
The illusion of the world hath befallen thee.
Not for thee will survive even the shadow of the objects thou lovest.
Which like an iron anchor tie thee to the world;
Alas ! why, then, hast, thou forgot thine own true self?"

Lalla speaks about the extreme ascetism and self-denial which she practised for attaining Divine grace.

Mal vondi zolum Jigar morum
Teli Lal naav draam Yeli dali travi-mas tati.

"All impurities within me I burnt away.
And I did slay my heart,
I came to be known as the pious Lalla,
Only when I cleaved unto Him there:
Only when I sat, just there, waiting for his grace."

In the following verse, Lalla expresses the state of 'anlhaqq' (union with God) and ecstasy.

"Pot zuuni vothith mot bolanovum
Dag lalanavam dayisanzi prahe
Lali Lali karaan Laala vuzanovum
Miilith tas man shrochyom dahe."

"At the early dawn I got up and sang to the mad one (my heart mad on worldly pleasures),
And soothed his pain with the love of God.
Trying to realize "I am Lalla, I am Lalla, "(My own true Self;
Which I realized was the same as the Supreme Self) I awakened my love;
And became one with Him ; and the ten (Indriyas) were purified.

In the following verses, Lalla describes now, as seeker, she practised asceticism and hard penance.

"Heri ta mecay bona ta mecay meciya ditnam gulzaar,
Har shayi saahiba chadit bo cheyl,
Meciya ditum gulzaar.
Paraan paraan zev taal fajim tasbih firaan anguji gajim
'Ashika vokhala valinj pashim pashim pashim hanaah rashim

Tabib 'ashak, 'arif grasham,
Am jib daponam losus masai,
Par kal chajim ada Lal bithas rasaih."

Nund Roysh (Sheikh Nur-ud-Din of Chraari Sharif) (b 1377 A.D.)

Kashmiri Sufi poets were fond of producing love poetry, the practice followed by the early sufis of Arab and Persia. The poet saint uses the passionated language of the devoted lover, like Rabia and Dhu-'l-Nun, to express his communion with God attained with divine love and extreme devotion.

"Aashakh suy yus ashkasati daze
son zan prazales pananuy paan
Ashkun naar yas valinji saze
ada mali vatiy suy laamakaan.

The lover is he who burns with love,
Whose Self dote shine like gold.
When the man's heart lights up with the flames of love,
Then shall he reach the Infinite."

Compare this with the ejaculation of Rabia, the famous woman mystic of Basra. "It is the purest love when thou dost raise. The veil to my adoring gaze."

'Sari travit rotuk me chayi
Me chayi chhaandaan luusum doh
Jaanas manz yali ratuk me chayi
Me che ta paanas ditum chhoh.'

Leaving every one I held you;
Searching you I passed the whole day :
When I caught you in my own soul,

I gave up (the difference between) 'I' 'you' and my individual being.

(My individual self became on with the Supreme Self).

In this verse the saint expresses the state of *fana* and his experience of *an 'lhaqq* — union with God.

The saint expresses the same thought, in the following verse :

"Aanan faanan partavi haq pyom,
Hyuvai zonum gata-ta gaash,
Saarini harfan Kunui sabak pyom,
Vana ha siiras gachhi man faash."

The poet chides his heart mad after the worldly pleasures

> *"Nafso hiranani chhaala chhuk nivaan,*
> *Kyaa sanaa karak maranani gare,*
> *Vasun chuyi mechi tal kyaa chuk chhivaan."*

> O my heart you are wandering like a deer (after the objects of pleasure). What will you do when you will die.....

The poet stresses the transitoriness of the world and expresses extreme pessimistic outlook on life. The terrors of death are presented first in all-Muhasibi's book (Kitab al Tawahhum). In Shaqiq's discourse, stress is laid on self-discipline "the warfare of the heart (which) consists in making war against the enemy (Satan-nafs) and striving with him and exhausting him."

Kashmir Shaivism

Kashmir Shaivism is not a religion. It is a philosophy open to those who have the desire to understand it; hence, for its study there are no restrictions of caste, creed or colour.

Kashmir Shaivism is called the *Trika Philosophy*, the three-fold science. To clarify, this three-fold science is based on the three Energies of Lord Shiva. These three Energies are called Para, Parapara, and Apara (Supreme, Intermediate, and Inferior). Para means the Supreme Energy of Lord Shiva, otherwise known as his Subjective Energy. *Parapara* is the medium, the Intermediate Energy of Lord Shiva. It is called his cognitive Energy. The third, *Apara*, is Lord Shiva's Inferior Energy and is referred to as his Objective Energy.

In fact, the human being resides in the objective inferior evergy of Lord Shiva. This Trika Philosophy of Kashmir Shaivism teaches us how this individual being immersed in inferior objective energy can be carried towards the Supreme, Subjective Energy of Lord Shiva through his cognitive, Intermediate Energy. So the purpose of studying this Trika

system is to rise from objective energy through cognitive energy and finally be one with the subjective Energy of Lord Shiva.

As long as one resides in objective energy one is the victim of sadness and sorrow and is entangled in the wheel of repeated births and deaths. So one has to emerge from objective energy and enter into subjective energy, in which one is liberated from all this sadness, and becomes absolute in the attainment of final beautitude.

For this journey Trika thought has laid down three means within the body of cognitive energy, for it is cognitive energy alone that can carry you towards the subjective energy of Lord Shiva. The purpose of cognitive energy is to develop the limited being's capacity and ability to receive God-consciousness. In the body of cognitive energy, as we have said, are three means. The first and Supreme means is called Shambhavopaya. The second, intermediate means is called Shaktopaya and the third, inferior means is called Anavopaya. These means are handled and practised according to the ability of the seeker.

Shambhavopaya

Shambhavopaya is that path of which the Sadhaka must rid himself of the recitation of Mantras, of Sadhana based on breathing, meditation on particular deities, concentrating on some spiritual thought and so on. He has only to develop his awarness of 'I'-consciousness and that too not in any particular place. By the constant awarness of this 'I' conscisousness, individual 'I' — consciousness quickly vanishes as it is united with God-consciousness, wherein the Sadhaka is one with His Subjective Energy and becomes Jivan Mukhta (released in life)

This path is meant for those seekers who reside at the highest level of ability.

Shaktopava

Shaktopava is the means in which the aspirant or seeker has to develop concentration upon God-conscioushness by means of some particular spiritual thought bestowed by the master. Here the Sadhaka has to concentrate on that particular thought of God-Consciousness without the support of Paranayama, Mantra and so on. He must develop God-consciousness simply and only be meditating upon this thought. He has nothing to do with these discarded methods. That single thought of God-consciousness will alone carry him to the Supreme State and Transcendental being. Shaktopaya is meant for those who have neither the highest nor the lowest power of meditating energy.

Anavopaya

Anavopaya is that means in which a Sadhaka who is endowed with an inferior capacity of mind and meditation must develop God-consciousness by resorting to meditation on the two breaths, inhalation and exhalation, to the practice of Pranayama, the recitation of Mantras. In this third inferior path a Sadhaka has, of course, to develop God-consciousness, but as he is not gifted with higher meditating capacity, he has to seek the support of these inferior methods (Pranayam, etc), that finally he may be carried to God-consciousness, in the end.

In fact, this system of Kashmiri Shaivism is based upon Tantras spoken by Lord Shiva. These Tantras are divided into three classes. One class is that of the 'monistic tantras'. They are called Bhairava Tantras. The second group of Tantras is founded on the momodualistic aspect of Kashmir Shaivism. These Tantras are called Rudra Tantras. The third class is based on dualistic Shaivism. These Tantras are called Shiva Tantras.

The philosophy of these Tantras was reoriginated at the beginning of Kaliyoga by sage Durvasa. Many centuries

later this Tantric philosophy of Kashmir Shaivism was taught by four great Masters in four Great Schools, Paratyabhigna-School, Krama School, Kula-School, Spanda-School.

'Paratyabhigna' means 'Recognition'. The realisation of what one has always been in one's essential, timeless nature. This system was expounded in Kashmir by Somananda.

The Krama school is grounded in space, time and form. Its purpose is to develop such strength of awareness that one transcends the circle of time, space and form and thus becomes timeless, spaceless and formless. This thought of the Karma- School of Shaivism was taught by Shri Erakanatha.

The third school of Kashmir Shaivism is called the Kula system. The purpose of this school is to discard Individual Energy and to enter into blissful energy of the totality. This thought was re-originated and taught by Sumatinatha in Kashmir.

The fourth, the Spanda School of this system was reoriginated in Kashmir by Vasaguptanatha. Scands means 'Vibration' and the system which goes by its name directs the aspirant to concentrate on each and every movement in this world. Even the movement of a blade of grass will carry you to God-consciousness.

In fact, these four schools are not separate from each other. All four carry the Sadhaks to the one and that is Universal God-consciousness.

This thought of Kashmir Shaivism is so great, world affirming and Universal that it has deeply impressed many western minds also, holding out as it does the wonderful vision of this whole Universe as anothing but the blissful energy of an all pervading consciousness, Lord Shiva.

Buddhism in Kashmir

Buddhism found its way into Kashmir about a century and a half after the *Parinirvana* of the Buddha. But though the faith was prevalent in the Valley in the tirne of the

native ruler Surrendra, who ruled a few decades before Ashoka, yet, it was in the time of the celebrated Mauryan emperor (273-236 B.C.) that the faith spread widely. Ashoka is known to have visited the Valley personnally also when he erected a number of *caityas* and stupas, in Srinagar and other localities.

Buddhism witnessed its Golden Age in Kashmir in the time of the Kushans who ruled in the first and second centuries of the Christian era. The Kushana rulers covered the Valley with the monastaries, *caityas* and other Buddhist foundations. Their munificent patronage of the faith gave it a great fillip.

The fourth Great Buddhist Council convoked by Kanishka, the greatest of the Kushan rulers, was held in Kashmir. This fact if attested by Hiuen Tsang, and by Tibetan in monks Bu-Ston and Taranatha. According to them, the Council which was called to reconcile the different interpretations of the faith by the various sects, was attened by 500 *arhats*, 500 *bodhisattvas* and 500 *pandits*.

The holding of the Council conferred great prestige on Kashmir as a seat of Buddhist learning so much so that eminent Buddhist monks from other parts of India and Central Asia, China and Tibet continued to visit it long after the pious labours of the Council had concluded. The illustrious Buddhist philosopher, Nagarjuna was in Kashmir in the time of the later Kushans. Under his guidance, the Buddhists defeated in disputation all the learned Brahamins in the land which, according to Kashmiri's native historian, Kalhana, was then 'for the most part an appanage of the Buddhists who had acquired lustre by renunciation." As the faith embraced almost all the people in the Valley, the traditional rites and customs fell into disuse.

Buddhism suffered a decline at the end of the Kushan rule. The Valley, which enjoys a world-wide reputation on account of its scenic beauty and salubrious climate in summer, is a very cold place in winter. The winters were

especially severe in olden days. In the years immediately following the loss of the Kushans, there were very heavy snowfalls for a number of winters in succession so much so that the ruler and his courtiers too were compelled to spend their winter outside the valley proper. The excessive snowfalls and the severity of the cold weather resulted in the death of large numbers of people. The Brahmans ascribed this natural calamity to the wrath of the Naga deities for the stoppage of the customay offerings to them under the influence of the Buddhist monks. This led to a revival of the former mode of worship.

A clear idea of the great impact of Buddhism which had made on the people of Kashmir in Kushan times is available from the fact of the traditional mode of worship. Buddha was accorded a prominent place in the Hindu pantheon.

Worship of the Buddha is enjoined upon the Hindus of Kashmir in the *Nilamatapuranam*, especially on the auspicious occasion of his birthday. On this thrice-blessed day the Buddha's image was installed in *caityas* and temples and after bathing it in scented water, worship was then offered in accordance with Buddhist practice.

The *Buddha poornima* festival which commemorated the birth, enlightenment and *mahaparinirvana* of the Buddha, was an occasion of great joy and festivity for the people. The walls of temples and *caityas* were decorated with paintings and there was dancing and singing. Scenes from the Sakyamuni's life are also likely to have been enacted on the occasion. Gifts of food clothes, cows, books, etc., were made to the monks.

Though Buddhism ceased to be an active faith in Kashmir proper by about the end of the fifteenth century A.D., yet its impress ion on the people of the Valley is discernable to this day.

Buddhist influence on Kashmiris is available in relic worship and widespread use of charms and amulets by Hindus and Muslims alike. The enlightened philosophy of the Buddha has not been without its impact on them. It is not unlikely that the *astamivrata*, the fast oberved by large numbers of Kashmiri Hindus on the eighth day of the bright lunar half of the month even today, had a Buddhist origin. In fact at present also, when an *astami* falls on Wednesday, it is called *Buddha-astami*. And even now some Muslims in different parts of the Valley abstain from meat on the anniversaries of some of their sages and saints known as *rishis*. The 'Order of the Rishis' is, by some, regarded as direct descendant of the Buddhist *Sangha*. These *rishis* also do not marry and devote themselves to piety and meditation. The junior ones in the order go about like the Buddhist *bhikshus* to collcet alms. Kashmir's noblest Muslim ruler Zain-ul-Abidin (1420-70 A.D.) also 'abstained from flesh during the month of Ramazan'.

Buddhist influence on the art and architecture of Kashmir has been considerable. Strong Buddhist influence on the people of the valley may be seen in the qualities of tolerance, fellow feeling, compassion and charity that still form the distinguishing features of the character of a Kashmiri.

Utpala's Mysticism

The fourth Buddhistic Council, which was held in Kashmir in Kanishika's time was a warning to the Brahmins. Nagarjuna's preachings awakened the people and anti-Buddhistic forces became active. This movement gave birth to the Kashmir School of Shaivism in the ninth century. Two great philosophers — Somananda and Vasu Gupts, were born in Kashmir by this time. They laid the foundation of *Pratiyabhijna School* and *Spanda School* of *Shaivism*. This system of thought was a reaction against Buddhism prevalent then. Buddhism believed in 'unknowableness' and Shaivism believed in "bliss". It was no longer ritualistic wrangle but

a scientific approach to the subject. It was this reorientation which ousted Buddhism from Kashmir.

Somananda and Vasu Gupta were contemporaries, and Utpala belonged to the line of Somananda who was his Guru. Utpala was Parma-Guru of Abhinava Gupta.

Utpala — known as Utpalacharya and Utpaldeva — lived in the middle of 900 A. D. He was a Brahmin and lived a married life. Somananda's *Shivadrishti* inspired him to write *Pralyabhijunasurtas* — a book which is given a place of authority on Shaivism. It contains instructions on practical Yoga also. Utpala was a poet, a mystic and a philosopher. He discussed monism but his approach was different from that of Vasu Gupta. In escstasy he would sing rapturous notes intensely musical and full of meaning. He had passion for music which is common to mystics. He also wrote *Sivastotravali*, a collection of poem. It contains very powerful hymns which reflect Utpala as a mad lover, a mystic, a devote and a drunken soul.

In his philosophy Utpala was more devotional than Shankara. Giving the conception of 'I' he writes :

"I am the lord, I am the beautiful, I am the learned, I am the loved one; who is above me? Beacuse of me shines the universe. This is the belief of they devotees". This is a complete idea of Universal Consciousness

What is great of Utpala is not his divergence from any hall-marked theology but his presentation of things irradiated by the light of understanding which shows that he lived in the world of which he speaks. In the spiritual path it is the actual experience that counts and not the discourses of philosophy. Utpala says :

"At the time of Divine Grace thou hast never been tarrying, my Lord. What then hast happened to me today that thou art delaying to show thyself?" He is not denying the existence of free will in man but is

implying the indispensable character of Divine Grace. This sort of attitude is found in all mystics. Lal Ded saw him in everything that she saw; Tagore and Kabir felt him in everything that they touched.

Metaphysics of Utpala is not different from that of the Vedic doctrine. He says :

"There is nothing to be known from outside; my own light shines on all sides".

Giving the conception of Divinity, Utpala writes:

"One who is secondless, thoughtless, infinitely deep and the very life-breath of all" Utpala possesses the awareness of mystery and the consciousness of the unknown. His mystical experience is reflected in the line :

"O Lord, like the lightening flashes they light sometimes."

Utpala's intellectualism and mysticism is of a high order. His school of self-introspection is a school in itself. His love and music is soul-lifting. The chief characteristic of Utpala's language is symbolism. He has the power to penetrate human feelings and the magic to transform people. He possesses the alkahest which dissolves and purges off accretions of common life. The philospher has the dynamic touch to enrapture one. It is a great utterance when he sings :

"Lord, let me have increased desire for the objective world like other people but this difference that I shall look upon it as thyself having lost duality".*

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Chapter 7

Our Rich Proverbs : Wit and Wisdom

The importance of the proverbs of any country has been recognised since time immemorial. It was Aristotle who first made an attempt to collect the proverbs of his time. The proverbs in general, throw light on the cultural past of a country and one can learn a lot from these about the social, cultural and economic conditions of a country and about the way of life of the people who live therein. Besides, one can also gain a lot of information about the psychology of the ancients.

The proverbs have been in vogue since time immemorial. Some of these may seem to be crude in thought and style which shows that these proverbs first came into vogue even among backward tribes and classes. Moreover, these proverbs help us to study the spoken language of the ancients.

The books "Analogous Proverbs in Ten Languages" by Mrs.E.P. Maur (London, 1885) clearly attempts to show the common nature of the proverbs of different countries. This also proves that everywhere in the world the initial phase, of literary growth has been identical and alike.

The literary language comes often considerably from the spoken language, and, therefore, proverbs offer us the best material to form an idea of how the people spoke in their everyday intercourse and way of living. The proverbs of an agricultural country are related to The "nature," while the proverbs of a trading country are related to "trade".

Kashmiri proverbs, also, deal with various aspects of nature, society and human life.

Kashmiri proverbs were collected and presented to the outside world in a book form, by a christain missionary Mr.Kirowles. Dr. Madan, an anthropologist, has also given a list of proverbs in his book; "Family and Kinship in Kashmir." Recently, the Cultural Academy has edited and published "The Kashmiri Dictionary" in which one can also find many Kashmiri proverbs. Given below are some quotable proverbs, noted for wit and wisdom :

(1) *'Lair Khyon Shehjar, air khyon chok nar: nechuv zyon shubidar, kur zeni tabardar.'* A cucumber cools but a plum sours the mouth; similarly a son's birth is becoming and a radiant event, but a daughter's brith is like the arrival of a woodcutter. Just as the woodcutter denudes a tree, a daughter's marriage deprives her parents of their savings.

(2) *'Navihond palan ponberi dashen tal, prani hond pashan baran tal.'* The new wife's child is reared with a silver spoon in its mouth while the old (deceased) wife's child sorrows near the door'. The Pandits are very distrustful of step-mothers and resent the influence they wield over their husbands.

(3) *'Hunis neti kus, kur mangith rati kus.'* Who shears a dog (for wool)? And who adopts a daughter? In view of the emphasis upon agnatic kinship, the adoption of daughters is regarded as useless.

(4) *'Bai pyam baputh zam malyun am navane, buda vayren haman am bati baneyas yezmanbai.'* 'My natal home

has been revived by the birth of a son to my brother. Buds have appeared on old branches and I too will preside over monies.'

(5) *'Goda zai ba ta maj ada zav bab, doh panshi dab log ada budab.'* First to be born were I and mother, and then was born father: a few days later, grandfather,' The child's growing awareness of the people around him is here given succinct expression.

Marriage

(6) *'Vari andar vani, anganas andar kani te gamas andar sonya.'* 'A flood in the kitchen garden, a boulder in the yard, and one's son's or daughter's parents in law in the same village as one's own (are all equally annoying)'.

(7) *'Doonis doon, na doon na hoon, tas chchu mal hyun.'* 'A walnut for a walnut (in exchange), he who has no walnuts will not have even a (Pariah) dog; so he must buy a wife. The reference is to reciprocal marriage and the purchase of a wife.

(8) *'Hivis hyu nyamat, besun kayamnt.'* 'A well-matched spouse is a blessing; an illmatched spouse, the doom.'

Interpersonal Relations Between Kin and Affines

(9) *'Halaluk ya haramuk, panani dambik nav reth.'* Legitimate or illegitimate nine months of one's own womb'. The intimacy of the mother child bond, and its raison d'etre, are stressed in this saying.

(10) *'Kori rach maj gayi khori rach nav, nani ros shur gav pani ros dani.'* 'A mother without a daughter is an oarless boat. A child without his grandmother is like paddy without water'.

(11) *'Kur zena malis kenhti chchuna nafa, kur chchai magi hanz rafakar.'* 'A daughter's birth avails a father naught but she is her mother's relief'.

The political composure and economic base of the ancient past lead their spiritual flights into realmis unimaginable. The oppression of the centuries' old subjugation simply evoked undying expressions of a touched spirit. Rev. J. Hinton Knowles, of the Church Missionary Society in Kashmir did a signal service to the people of Kashmir. In 1885 he immortalized Kashmiri proverbs and published them in a dictionary with the interesting background of local folk-lore of which these are the cream.

Here are a few stray specimens of the proverbs, which mirror the genius of the Kashmiri sharpend by its own experience of men and things.

(1) **Aki Tsat Sum Ta Sas Gaw Kuli**

(One man cut the bridge and thousands fell into the river) viz a Sinner Sinks the Boat.

"A very long time ago a large crowd of people was travelling together. In the midst of the crowd there was a very wicked man who did not seem to be in wits. They had to cross a deep stream by the help of the plank. The wicked man getting himself crossed first cut the plank into two by a hatched with the stream. But a man among them gave in, he loosend the grip with other, with the result that all were droned."

(2) **Anim Sui, Wavum Sui, Lajam Sui Pan sui**

(I got the nettle I sowed the nettle, and then it stung none but me) i.e. Ingratitude more strong than traitors arms.

"A Fakir (Sadhu) was always visited by thousands of Hindus, in ancient Kashmir as the Fakir had nettle on his palm which he had uprooted without making anybody aware of this trick. The Fakir had

a disciple who became jealous of the honour which the master received and one day in a fit of anger he hit the nettle, earth and all out of his masters palm. The Fakir then spoke the above saying."

(3) Hapat Yarz (A Bear's friendship)

i.e. a wise enemy is better than a foolish friend.

"A bear once formed friendship with a man. He tried to please his friend in all respect. Once the man was sleeping, the bear kept watching him and wanted to save his friend from the pain of a sting, and so he went and fetched a big piece of rock and aimed it with all the might at a bee which was stinging his friend but killed his friend".

(4) Kub-Kul Kus? Mutih Hind Tul-Kul

"Which is the crooked tree? Mut's mulberry tree "Gopal Mut had a garden, in which was a stumpy and crooked mulberry tree. All the children of neighbourhood would annoy Gopal Mut very much. The Children would easily climb the tree shout and sing. In short this tree was source of nuisance to Gopal and everybody. The regular answer to the question, "Where shall we play?" Was at Gopal Mutt's mulberry tree. "Every boy and girl could climb it, it was so small and nearly all of them in neighbourhood did climb."

(5) ab ti t' oth'uy tu'bab ti t' oth'uy

ab and *bab* are both equally dear (: lovable ane likeable). [*bab* means father; ab is used either to rhyme with *bab*, or, may mean son]

Idea: A person has to choose one and only one of the two things equally lovable and likeable. He, however, would like to have both.

(6) addnaav aasun jaan badnaav nu'

It is better to be of humble birth, or be in inferior in social status and position, than live in ignomy.

[*adnaav* (Pers. adnaa): low-born or inferior; *badnaav* (Pers. badnaam): defamed.]

variant :

adnaav lasi badnaav nu'

A person of low birth shall (manage to) live, but a person who has incurred a bad name, shall not.

(7) ad' gaz maamu' ni d'uad' gaz poots

One and a half yard poots for a half-yard tall maternal aunt.

[The ladies of Kashmir wear an oblong piece of fine cloth over their head-bands (*tarangas*) shaping it according to choice. This is called *poots*. Some ladies twist it and fold it into a double-ended long tail, and fasten it with a pin to their head-gear suspending it towards their back. It often reaches almost to their heels. When however, the wearer is a short woman it gives a ludicrous appearance. This very ludicrousness has produced the saying which has since become a proverb signifying incongruity of an award to a misfit.]

Comp : *A square peg in a round hole.*

(8) ad'yan ash tu' ad'yan khash

To benefit some and slaughter others. [*ash* (Pers. aish): enjoyment, hilarity.]

Comp : *To make fish of one and flesh of another.*

(9) ahan maali kahan gaav

(I can understand it) good sir: just the cow (in the care) of eleven.

[When there are too many persons in a house it is practically impossible to locate and fix the responsibility for damages etc., upon any one of them in particular. Every one is ready to deny the knowledge. The lady of the house, pained to see the state of affairs cries helplessly this mild rebuke.]

(10) akaa'ly posh

A flower out of season.

[Belated seedling of an effete aristocracy.]

(11) (a) akaa'ly posh tu' kuakaa'ly varshum

A flower out of season and an untimely shower (of rain). [Both are disliked since they serve no good purpose.]

(12) akh asun gav asunu' asun

byaakh asun gav mod vasun

tre'yum asun gav kharas khasun

One (sort of) laugh is a smile for the sake of smile. Another sort is to lose one's dignity (:to become vulgar). The third sort is to ride an ass (: to commit oneself to ridicule.)

Or

Laugh once, you laugh a smile.
Laugh twice, you break the bounds and lose your dignity.
Laugh thrice, and make yourself a laughing stock.
[mod (sansk aamoda): delight, liveliness.]

(13) akh aasun gav aasu'nu' aasun

byaakh assun gav aasun baasun

tre'yum aasun gav aasun naasun

One kind of possession is :

to possess in the real sense of the word;

(:to have enough so that the person who has it, may enjoy its benefit himself, and others may also be benefitted by it).
the second kind is to have only
to the extent of an idea that one has it;
(:to have only barely enough to live), the third kind is to have equal to having not
(:to have enough of it to enjoy within closed doors, so that others do not see it and no one is benefitted by it).
[*aasun*: to have; to possess (the necessities of life in general).]

(14) akh tsoor be'yi tsatu'raa'y

A thief and an impostor in one.

Sense : Both a quack and a fraud, quite skillful at explanations.

[Applied to one who even though at fault is skilled in explaining things away.]

(15) akh divaan tsakhi saan

byaakh rat'aan zoqu'saan

One (person) gives with reluctance, the other receives with pleasure.

[The recipient does not mind the reluctance on the part of the giver. It is all well with him so long as the gets what he wants.]

Comp : *To make virtue of a vice.*

(16) akh d'ud'n'be'yi maaji kvut t'ok

(A person) himself an uninvited guest seeking an extra dish for his mother.

[*t'ok*: an earthen plate. It was in general use in

Kashmir, in marriage parties among the Hindus, in the past. Beggars and some uninvited persons pushed themselves in among the guests, the moment the food was being served, because of their poverty, or a desire for tasting the delicacies prepared there. They tried every tact to secure an extra plate which they carried home. Hence the saying which has now become a proverb. It is applied where a person is not content with what is willingly offered to him, and shamelessly demands more.

(17) akh karaan tachhi bachhi,

byaakh divaan vachhi vachhi

One manages to live somehow (by hard labour): another beats his breast (:does not work but oddly complains, or is jealous).

(18) akh khuajas soo'ty batu'khyo'n,

be'yi sinis kun athu' nyun

To eat (at the same table or from the same plate) with the Khwaja (:a great man) and to stretch out one's hand towards the meat.

[It would be an honour for a poor man if a Khawaja should allow him to sit at his (the Khwaja's) table and partake in his own plate, but it would be the poor man's arrogance and rudeness should he touch the meat. (The Khwaja himself is supposed to distribute the meat).]

Comp . *To eat a man's food and be rude to him at the same time.*

(19) akh tu'akh gav kaah

One and one make eleven

[It is better to examine a question and decide it,

with the help of another person.]

Comp : *Two heads are better than one.*

(20) akh vukur be'yi trakur

A person who has had no luck in his life and is conceited at the same time.

(21) akhaah gomut heeri veeri mangaan t'ang

A person gone off his head (: mad) looks for pears from a willow tree.

[*heer* : head. *heeri gatshun* : to go off one's head; to go mad.]

Idea : madness may be factual or circumstantial. The proverb has the latter intent. Destitution and despair make a person lose his head, lose the sense of discrimination in the matter of where what to seek.

Comp : *To expect grapes out of thistles.*

(22) aki kanu'bozun to'be'yi kanu' traavun

To listen through one ear and cast aside through the other.

[The same as "goes in at one ear and out at the other", leaves no impression.

Also used in the sense : forget & forgive.

(23) akiy athu' chhanu' tumbakhnaa'r vazaan

The tambourine does not sound with only one hand (It requires both hands to hold, strike and sound it).

[In Kashmir tambourines are made of clay.]

The proverb has also *tsu'r* in place of *tumbakhan'r,* which means clapping of the hands (: striking palm together).

Comp : *It takes two to make a quarrel.*

(24) akiy jan' du'ky paivand

Joined tatters of the same rag.

Comp : *Chips of the same block; cast in the same mould.*

(25) akiy mas vaalu'/rumu' avezaan

Hanging by a single hair (of the head).

(In a precarious condition: at the point of breaking down.)

(26) akiy naalu' phyaran kad'aan/tshu'naan

(They are) pulling off/wearing (their) garments through a single collar (standing together clothed in one garment). [Most intimate and inseparable, "hand in glove," with each other].

(27) akuy o'bur tu' maag.

akuy phaaqu' tu' draag

A single cold spell (is felt) like *maag*, and a single fast like famine.

[*Maag* is the mid-winter month and of all months the chilliest and the severest in Kashmir].

Idea : Inability and impatience to suffer even a single distress.

(28) alan nu'ndi daadi lagaan vaangu'nan ti sag

In the yearning for the gourds (to save them from drying up) the brinjals are automatically watered.

[Bottle-gourds and brinjals (: egg-plants) are generally planted side by side.]

Idea : In benefitting one person many others are automatically benefitted.

(29) alaa' ndyan thapu'

To take hold of (: to rely upon) the things which

are themselves hanging (: an undependable support, " a broken reed').

Idea : To have faith in unreal things.

Comp : *To live in a fool's paradise.*

(30) ali ti shraakh tu bali ti shraakh

A dagger this way and a dagger that way.

[A position that leaves only a choice between two equal evils.]

Comp : *On the horns of a dilemma.*

(31) alu 'kulis chob tulu'kulis rob

Beat the gourd (plant) and warn the mulberry.

Idea : Young people may be punished to put them on the right path, and the grown-ups merely warned (mere warning will do in their case).

[*rob* : show of prestige.]

(32) alu 'kulis tulu' kul

To make a mulberry tree of a gourd plant.

[To magnify and give undue importance to a trifling (matter).]

Comp : *To make a mountain of a mole-hill.*

(33) amiy ze'vi ka' lymu'

'amiy se'vi raam raam

To recite Ka' yma (Holy sentence in the Quran) and repeat Ram Ram (Lord's name in the Hindu scriptures, with the same tongue.

[To remain firm in no faith. To be no respecter of the principles, "a turn-coat".]

(34) an manaah tu' kar phanaah

rachhun chhuy bo 'd' guanaah

Bring a maund (:earn whatever you can) and consume ; it is a great sin to save (anything).

[Spoken of a spend-thrift who spends all that he earns leaving nothing behind for the rainy day, an unforeseeing headless person who has taken to a hand-to-mouth existance.]

(35) andu' ro' s tu' guad' uro's

Without the end and without the beginning. [Meaningless talk which has neither head nor tail.)

(36) anhe' tyan hundy anhe' ty shury

Relentless children of the retentless parents.

Comp : *Chips of the same old block.*

(37) anu' huryan armaan

hu 'hu' rymu' ty pashemaan

Unmarried persons pine for marriage, the married rue it. [The achievement of the sense-objects is, often, in the end, more remorseful than the craving for it.]

(38) ani rath' tu' kaani pilav

Blind man to catch and the one-eyed to pass on.

Idea : allround carelessness.

Two persons are asked to handle a thing. One is to pass on and the other to catch (hold) it. In actual handling the thing is dropped down and there comes this slur upon them both. One is pronounced blind and the other one-eyed.

(39) anyan manz kaa 'ny suandar

A one-eyed beauty [or, one-eyed is a beauty among the blind.

Comp : *In the kingdom of the blind the one-eyed are kings.*

A figure among cypers.

(40) apu 'zis nu' kuni baqaa 'y/guad'.

A lie has no life/root.

Comp : *A lie has no legs to stand upon.*

(41) ashraphyan khash tu mohran soor

To slaughter ashrafis and burn mohran. (reduce mohars to ashes).

[To spend money lavishly.]

(42) asluk rutsar darshun moojood

If life lasts friends shall meet.

[This is a prayer, a sincere wish, expressed by the people in general, and by the persons on stick bed in particular. As a matter of fact the real welfare of a person is that he lives and is not removed by death. Meetings with the friends, then only, matter and continue to be reality.]

(43) asmaanu 'pyath tu' butu 'raa'ts dab

Fallen from the sky. knocked down upon the earth [below]:

Idea : At times the fate of a person takes such a turn that he feels himself "come tumbling down from an illusory height and lie bruised and wounded at the bottom.

(44) asun gav lasun

To laugh is to live.

Comp : *Laugh and live. He who laughs lasts.*

(45) athu chho 'I tu' mya 'thu' r tso'l

A friend goes away when he has washed his hands [after his meal with you].

Idea : He stays only until the last morsel is eaten up (:until your resources are spent up).

Chapter 8

Kalhana's Rajatarangini (or, Chronicle of the Ancient Kings of Kashmir)

The *Rajatarangini* is "practically the sole extant product of Sanskrit literature possessing the character of a true Chronicle," for the numerous *prasastis* of the inscriptions, the biographical works (*caritas*) such as the *Harsacarita* and the *Vikramankadevacarita*, the legends of the Epics and the kinglists of the *Purans*, cannot be considered as history in the modern sense of the word, whatever their value as historical sources.

There was a tendency among ancient Indian authors to ignore writing anything about their own life or family in their work. Similarly, it is only in the colophons attached to the end of each book of *Rajatarangini* that Kalhana mentions about himself as the son of Lord Campaka—the great Kashmirian minister. This Campaka has been identified quite accurately by Stein on internal evidence with a minister, the Lord of the Gate, (*Dvarapati*) — mentioned by Kalhana in connection with the ill-fated King Haras's last days and the latter's ultimate end (*Rajatarangini*, VII, 954, VII, 2364). While in the text of the Chronicle, when writing about Compaka

though appreciatively, or even of Kanaka who has been identified with his uncle, Kalhana does not say anything about these persons as his relations — much less could we expect him to mention the details about himself or to tell us as to what made him undertake the writing of the history of Kashmir.

Kalhana wrote the introduction to his Chronicle in the year 4224 of the Laukka Era or A.D. 1148i-49 and completed it in the following year:

Facts regarding the author and his life have been gleaned from his narrative and other contemporary writings. We do not get any direct reference to exactly what position he held, though we know for certain that he was in close contact with the court circles. S.C. Ray writes (I.H.Q. XXXI, No. 3 Sept. 1959, p. 253), "Kalhana's ambition of life was to write a chronicle of the kings of Kashmira, when Jayasimha became the King of Kashmira after the death of Sussala (A. C. 1127). Kalhana became his court poet." We have no evidence in support of this view. Kalhana's interest in the history of his country was probably stimulated as much by his patriotism and personal tastes as by the example of his predecessors. In the introductory part of his work (1,25-43) he gives a glowing account of his native land, according to legend, reclaimed out of a lake by Prajapati Kashyapa and protected by Nila—a Naga or demigod. Moreover, as he does not seem to have held any office, he had enough of time and freedom to take up this task.

Along with his patriotism went his unique position among his fellow poets, his unequalled interest in the archaeological and historical remains of his native land. He furnishes an elaborate list of foundations of towns, *viharas, stupas* and *agraharas* and gives us descriptions of various shrines. Herein lies his excellence as a historian.

Kalhana introduces his work with high praise of poets "whose skill surpasses even the stream of nectar inasmuch

as by it their own bodies of glory as well as those of others obtain immortality". (*Rajatarangini* I, 3) Thus the author looked upon himself not as a historian but as a poet (*Kavi*) and his work primarily as a poem (*Kavya*). The writing of history is thus for him 'subject to the same inspiration as poetry, and Clio is one with Calliope'.

He was pained at the fragmentary and sketchy nature of the compositions of Suvrata and others before him. Thus his aim in undertaking this composition was to give a connected account where the narrative had become fragmentary, to correct the mistakes, and to restore certainty to the confused narrative. (*Rajatarangini*, 1. 9-10). In order to accomplish this difficult task he had recourse to checking eleven works of former scholars as well as the extant *Nilamatapurana*. He also consulted the inscriptions recording the consecration of temples and grants of former kings, laudatory inscriptions (*prasastipattas*) and written works (*Saṣtras*). Besides these, the internal evidence of the chronicle shows that he utilized the evidence of the coins, living traditions and eye-witnesses.

Kalhana, however, does not claim originality. He mentions the names of Helaraja, Padmamihira Chavil-akara, Suvrata (whose condensed composition had made the previous chronicles fragmentary) and Ksemendra among earlier writers. But the interest that he takes, like a modern historian, in consulting the original sources such as inscriptions, land grants, and coins is Kalhana's own innovation and stands to his credit as a great historian.

About his own limitations, Kalhana says, 'Though' in view of the length of the narrative, diversity could not be secured by means of amplification, still there may be found in it something that will please the right-minded."

He further states, "When the hearer has pondered" over the sudden appearance of living beings that last for a moment only, then let him judge of the sentiment of

resignation (*Sanatrasa*) which is to rule supreme in this work" (*Rajatarangini*, I, 121-23).

In short, in addition to the common didactic purpose and the entertainment for the learned, Kalhana had in mind something of the modern conception of historical truth as well.

The *Rajatarangini* is free from poetic embellishments. It is free from hackneyed description of seasons, etc., but Kalhana wants to make it clear that it is not due to ignorance of literary precept — Diversity (*Vaicitrya*).

The text of the Chronicle consists of eight books written in nearly 8,000 verses.

In view of the chronology, it may be roughly divided into three sections :

I. Books I-III : No of verses 373, 171, 530=1074. It deals with 3050 years, contains bare dynastic lists with legends and anecdotes. The marvellous element predominates, though there are pieces of genuine historical tradition mixed up.

II Books IV-VI ; No. of verses 720, 483, 368=1571.

In the concluding part of Book IV dates become exact. These books cover the Karkota and Utpala dynasties for which Kalhana evidently made use of the works of earlier chronicles, who were contemporaries or near contemporaries of the events they described. With the accession of Avantivarman of Utpala dynasty (A.D. 855/6-883), we get proper historical record with accurate dates.

III. Books VII and VIII ; No. of verses 1732, 3349=5181. did not lie with Kalhana but in his sources which were so defective. But we cannot forgive him for having taken up a legendary date as his starting, point and then to have claimed merit.

As we reach the third period, the chronology is no longer hazy while topography throughout is accurate to the point. He gives accurate dates in years, months, and days for the beginning (or end) as well as the important events of each reign.

The scope of the *Rajatarangini* is not confined to political history only. It is a work of varied contents.

Kalhana discusses administrative and military details, foreign relations, and various sections of the society. The administrative details that he supplies give us a clear picture of the state order — the king, his ministers, his dealings with them.

He honours the Rajputras but is all wrath when in two instances they too betray the kings Susala and Harsa in their last days.

Damaras or territorial lords were very turbulent and always a source of trouble to the kings. Kalhana's bitterness against them makes him give them the epithet of robbers (*Dasyu*).

Again and again Kalhana writes about Kayasthas or the bureaucracy with biting satire as plague, cholera and colic, worse than the crab and white ant : rouges and demons and as robbers of others' property. This is quite in accordance with Ksemendra's satine on these people in his works.

He tells us of the hypocrisy of the class of merchants, the deceitful nature of the courtesans, the privileged position of the Brahamanas and the ridiculous nature of the Brahamana assemblies. We also get a detailed account of the religious beliefs of the people.

Kalhana praises the loyalty of a brave Rajaputra and a humble lamp-bearer who sacrified his life out of loyalty for Uccala at the time of the latter's murdeer. When the Gauda king was treacherously killed by Lalitaditya, his servants under the pretext of pilgrimage destroyed a famous image of Visnu. Kalhana praises these heroes for their loyalty.

He shows usually an impartial character in his judgement of people in general and gives instances of touching sympathy of the people with the afflictions of the royal family. He gives us many details about the transference of sympathy of the people from one king to another. Quite frankly he mentions instances of object cowardice of the Kashmirian soldiery. His genealogical statements are accurate and his historical portraits are lively.

To sum up, *Rajatarangini* is not a mere genealogical record, no bald archival chronicle of a court, nor is it dedicated to the glory any individual or institution. Rather, it is a composite portrayal of the whole past of the whole people. With the fullness of his narrative Kalhana has rescued the annals of his country from further fragmentation or threatened oblivion — even day unflinchingly recording the depths of human degradation.

Kalhana's Position

In the assembly of poets mentioned by Mankha, a fellow countryman and contemporary of Kalhana, in his *Srikanthacarita* one *Kavi* Kalyana is mentioned, and Mankha described him as holding a distinguished position among the expert masters of the *Kavya*, as a poet whose art of writing had become so polished as to reflect Bilham's muse as if in a mirror and "Whom the illustrious. Alakadata thought capable of accomplishing fully his chosen task". This poet Kalyana has been identified quite accurately by Stein with Kalhana on phonological grounds and on the internal evidence of the work itself (Stein-Introd. p. 12, vide *Srikantha*, XXV, 78-80).

Mankha belonged to a family of poets and ministers. His brother Alamkara, in whose house this assembly was held, was the superintendent of the great treasury (*brhadganja*) (*Rajat* VIII, 2423) and later the Chief Justice (*bahyarajasthaniya*) (VIII, 2557, 2618; *Rajat* tr.2671 note). Mankha speaks of his brother Alamkara as holding the post

of the Minister for War and Peace (*Sandhivigrahika*) under Susala and Jayasimha (*Srikantha*-III, 62 ; XXV,61). Sringara, another brother of his, was a judge (*brhattantrapati*) (VIII, 2423 *Srikantha*, III, 50). Kalhana also mentions Srinagar as holding the post of *Tantrapati.* In view of the composition of the two poems, *Srikanthacarita* as suggested by Buhler in 1135-45 and the *Rajatarangini* in 1148-50, we can believe both, because Alamkara might have held these posts in succession. Mankha himself is mentioned by Kalhana as holding the post of Minister for War and Peace. Praise of Kalhana in the assembly of such people as a great poet shows that he held a respectable position not only in literary circles as a great master of the *Kavya* but also among the high dignitaries of state. Moreover, while talking of the reign of his contemporary King Jaisimha, Kalhana quotes words spoken by the king himself (*Rajatarangini,* VIII). It would not have been possible for him to mention the faults of the king in his own word unless the quotation was substantially true and was conveyed to Kalhana from some every intimate source.

Kalhana's work does not give any evidence to show that he himself held any office under the rulers of the new dynasty. There are two possible suggestions about his position : either that he was a court poet, or that, as suggested by Stein, his family, disgusted with King Harsa's state, voluntarily decided not to take office at the court ; and that, consequently, he took up an independent position of a poet and teacher in the *Saivite* philosophy. The first appears difficult to accept in view of the fact that he uses such strong language while talking of Jayasimha, his contemporary king, which is quite contrary to the general tendency of all court poets and chroniclers in ancient India who extol their ruling kings so highly. To say that this frankness was peculiar to Kashmir would also be incorrect, for even Bilhana and Ksemendra, while writing of their contemporary kings, speak very highly of them.

Versed in the *Dharmasastra, Nitisastra* and the Epic lore and with all the requisite training in state craft from his father, who was the Warden of the Marches (*Dvarapati*), "Kalhana was quite capable of holding some high post in the state. As suggested by Stein, "the dynastic revolution, which had cost King Harsa his throne and life, had a lasting effect on the fortunes of Kalhana's family...it is evident that Kalhana's father, who in Harsa's reign had occupied one of the highest posts of old Kashmir administration, played no longer any part in public life after that monarch's death. Whether this retirement was entirely voluntary or otherwise we can no longer ascertain. That it was, however, connected in same way with the loyal attachment which Campaka, according to the Chronicle, had proved to the last for the ill-fated king, seems likely enough." (Stein - Vol. I, p. 17)

As for the third point, the introductory verses prefixed to each book of the *Rajatarangini* contain prayers addressed to Siva in his form as *Adhanarisvara* representing the God Siva in his union with his spouse Parvati. Moreover, there is a small work written by Kalhana known as the *Ardhanarisvara Stotra*. (*Kavyamala*). This shows his *Saivite* leanings, and is in full accord with his father Campaka's gifts and visits to the tirthas of *Nandiketra* (modern Nandkul, 13,000 ft.), all of which are sacred to Siva. Morever, one Kalyana is known as the teacher of Jayaratha, the commentator of the *Tantraloka* of Abhinava Gupta (A.D. 995-1115), the great *Saivite* philosopher (Pandey — *Abhignavagupta*, p. 144). Jayaratha is stated to have flourished in the twelfth century under King Rajaraja. The name of this king cannot be identified with any of the Kashmirian kings in those times; but, on the other hand, in point of time and Saivite beliefs this Kalyana appears to be none else than the author of the *Rajatarangini*; and if this argument be accepted, this further strengthens Buhler's identification of Kalyana with Kalhana (Buhler, *Report* p. 61). Kalhana thus seems to have chosen an independent position and even in choosing his subject there does not appear to be any expectation of reward, such as

ordinarily was the case with poets in India. He was commissioned to write the history of Kashmir by his patron Alakadatta, the Minister for War and Peace (*Sandhivigrahika*), as it is known from Jonaraja's commentary on the *Srikanthacarita*. Nor does he seem to have been in any disfavour at the court, for if he could reach these exalted court circles, it should not have been difficult for him to obtain a high post too, if he chose to do so. To say that it was Jayasimha's policy not to employ a supporter of the first Lohara dynasty — Kalhana's father having been a great minister under King Harsa — also sounds strange in view of the fact that Jayasimha started his reign by a declaration of general amnesty and tried to appease the *Damaras* (the landed aristocracy) whose turbulence had been the cause of the downfall of the first Lohara dynasty. Some of the *Damara* leaders like Gargacandra were put on high ministerial posts, and he had matrimonial alliances with some of them. There does not, therefore, appear to be any reason for the king to neglect or disfavour a man of Kalhana's calibre. The pardoning of Bhoja, the son of Salhana and a new pretender who had obtained powerful allies in the Daradas, the Northern neighbours of Kashmir, at a time when the *Damaras* were in revolt, shows that Jayashimha was a diplomatic and astute ruler.

In the *Srikanthacarita* it is stated that Srinagara, who held the office of a judge, helped Sussala in his war against Harsadeva, whom he ultimately defeated (*Srikantha*, V. 47). This family was the opponent of Kalhana's father in the war against King Harsa. Yet Kalhana speaks very highly of these brothers in the *Rajtarangini* though his praise is not one-sided. The way in which Mankha speaks of Kalhana in his book shows that there was no ill feeling between the two families. Thus, if his merit was so highly recognised by those who might have been his opponents, there could not possibly be any difficulty for him to get a high post not could there be any reason for him to be in special disfavour with the ruling king.

Lastly, *Srikanthacarita* was written earlier than the *Rajatarangini*, the last limit of its date being 1144. Its praise of Kalhana shows that he had an established position, not that of one struggling for recognition.

Kalhana's Impartiality

In the very opening verse of the *Rajatarangini* Kalhana promises to acquit himself impartially when be says : "That noble-minded poet is alone worthy of praise whose work, like that of a judge, keeps free from love or hatred in relating the facts of the past." (*Rajatarangini*, 1,7)

S.C. Ray rightly commends Kalhana's sense of appreciation of the philosophy of history, a quality rare among the writers of the past. He adds : "He does not use the facts to illustrate his thesis, much less does he manipulate them to fit a doctrine of his own; his philosophy waits upon the facts and does not govern them." (I.H.Q.-Sept. 1955, p. 255)

Kalhana does not hesitate to point out the errors and weaknesses of all the kings, even of the king who was his contemporary. He praises the valour and victories of King Lalitaditya but without any hesitation he mentions the fit of drunkness in which he ordered his minister to burn the town of Parhiasapura (*Rajatarangini*-IV, 310 ff). Nor does he hesitate in mentioning all the evil wayr of King Harsa his father's patron Uccala, Harsa's successor, is praised for his energy resolution, his solicitude for the people's welfare, and piety, but equally strongly is he criticized for his harshness of speech and other defects. (*Rajatarangini* VIII, 168 ff)

Sussala, Jayasimha father, though praised for his good qualities, is strongly condemned for his cruel exactions, and persecution of the Damaras and Kayasthas. Kalhana openly talks of the king's character and does not hesitate to mention the rumour that he was possessed of a demon (*Rajatarangini*

— VIII, 654, 675, 1143, 1460). Kalhana freely bestows the highest praise on the valour and heroism of the pretender Bhiksacara (VIII, 1017, 1740, 1768, 1776). In his account of the contemporary King Jayasimha, he finds it necessary to give him a certain amount of conventional praise, which however, is interspersed with references to the good and bad qualities of his character.

Praise for the contemporary king may be conventional it may be well-deserved; or it may be mere sycophancy, to please the king in order to obtain a high position in the state. Criticism may be either due to disfavour or impartiality. Kalhana does not write his long account of Jayasimha purely in his praise or by way of criticism. While starting the narration of the events of the reign of his contemporary king, he takes us back to the claim made in the very beginning of his book when he says : "If we examine carefully the qualities such as they are in reality of the king who is under our direct observation, we shall not fail as regards an impartial judgement." (Rajatarangini — VIII, 1551). But he understands the toughness of his job. The following are some of his remarks about Jayasimha.

"Nobody is indeed clever enough to panetrate the true character of another such as he is in reality, how (should) he then penetate that of such a king of supernatural power?" (VIII, 1552)

"How should the mind of everybody find its ways to a right conclusion as regards the nature of his virtues and faults which is so wonderful?" (VIII, 1554)

"Uneven, indeed are the features also in his character; not perceiving the excellence of their aggregate results, people have concluded that there were faults." (VIII, 1555)

"On hearing of his transcendental virtues as observed by direct perception, the people will feel convinced as regards the deeds of former kings." (VIII, 1557)

"Next Kalhana mentions the king's cleverness, kindness, politeness, firmness, cool composure and calls him the sun among kings. (*Rajatarangini* — VIII, 1714-1806)

After mentioning his pious foundations, his regard for gurus, scholars, brahmins, his care of the helpless, and his restoration of old buildings, he writes : "Not withstanding that he is of such character, yet because he has once committed acts of enmity against religious students (*brahmacarins*), he is said by dull persons to be altogether an embodiment of cruelty." (VIII, 2381)

Here we find Kalhana trying to defend the king's cruel behaviour. It appears that some people had grievances against him; rather than ignore this fact he tries to defend him on the basis of the aggregate results of his rule (of VIII, 1555 above)

Bhiksacara's rebellion is suppressed and Kalhana bestows praise on Jayasimha. He praised this king's cool composure at the news of the Lohara rebellion. Praise in such cases is but natural and some sort of conventional gratitude would be due to the king. Further, Kalhana mentions the suppression and later resurgence of the rebellion (*Rajatarangini* — VIII, 1714, 1900, 2915). The suppression he attributes to the king's glory and the resurgence to the error of judgement on the part of his ministers.

He puts some conventional praise into the mouth of a royal messenger who goes to prince Bhoja of Salhana's family, when he is brought to the king and is reconciled. All this appears very natural in the context of the situation (*Rajatarangini* — VIII, 1838-39, 2521, 2968-9).

The king's expedition to Sirahsila Castle is boldly criticized. He disapproves of the king's conduct in connection with intrigues against Sujji, his minister: "What other king would act firmly on his own judgement, if this (king) too is made to dance like a child (pulled about) by rogues." (VIII, 2032)

Though this weakness is said to be due to the wickedness of others, an alternative reason is suggested:

> "Or, is it perhaps that the dulness imparted in early youth by an encourage chiefly composed of fools does not pass away even in mature age, just as the flaw (does not pass away) from the precious stone?" (VIII, 2033)

"Even during Sussala's (Jayasimha's father's) contest for the crown there was not seen such distress as there arose on all sides during that of his own."

Next the king's policy is criticized.

"It is nothing new that kings should commit wrongs owing to their mind departing from the right way in their haste to achieve their object."(*Rajataragini* — VIII, 2968-9)

"In truth the service of kings is more dangerous than the raising of a demon (*vetala*), the leap over a precipice, the chewing of poison, or the fondling of a snake." (VIII, 2968-9)

On the whole, Kalhana boldly lays bare the weaknesses of the king's policy. Perhaps the praise that the bestows on Jayasimha in the beginning is a sort of compensation for all that he has to say, sometimes too boldly, in the body of his narrative of Jayasimha's reign.

On superficial examination one feels that the author is all praise for the king, that he is trying to defend him at every step. But after having seen the context of each occasion when he praises or criticizes him, we are convinced that he comes up to the standards of impartiality that he promises at the start. While defending the king he gives his arguments in support of each case, but also lays bare before us some of his imprudent acts and instances of bad policy.

Moreover, praise in the case of King Jayasimha is well-deserved. From the study of the history of Kashmir, both before his accession and during his reign, we know how

turbulent were the times and how difficult it was to cope with the rebellions of the Darama aristocracy and the rival claimants. King Jayasimha's long rule and his success in keeping these elements under control (1128-49/55) shows that he was an able ruler.

In all the above instances we find that Kalhana is conscious of the fact that he is writing for this contemporary king and too much praise of the ruling king would bring his claims of impartiality in question. From Mankha we learn that after completing a composition, it would ordinarily be subjected to discussion before poets, dignitaries of state, and important persons from other states in India. Kalhana's *Rajatarangini* may also have been put to the same test. We have seen that Kalhana keeps the possibility of public criticism also in mind while writing about this king: he gives explanation of his praise and sometimes writes in guarded language while criticising him; this leaves very little chance of his having suppressed the facts, or of his having extrolled the king undeservedly.

It is also important to note Kalhana's praise of the king in the last verse, and his wishes for the king's longevity, but along with this is a warning against future indulgence in evil. He had examples of even good kings falling into malicious ways.

"Even water, which is liquid by nature, freezes and turns in time hard as stone, while the stone may dissolve into water. Under that wonderful dominion of time which witnessed even in the beings of exceptional greatness, the rapid chance of unlimited might, whose nature can remain unchanged on the road laid out by the power of fate?" (*Rajatarangini*, VIII — 3405-06)

That the *Rajatarangini* is the only Kashmiri historical composition of merit and that the earlier composition are not to be found anywhere, shows that *Kalhana's* book was acceptable to the king and the public like who preserved it down to the present day.

Chapter 9

Kashmir Terrorism : A Break with Tradition

The famous Indira-Sheikh accord was signed in Feburary, 1975 and National Conference Government came into power once again. People expected peaceful days ahead.

The demise of Sher-i-Kashmir on September 8, 1982—a colossus in his own time, brought an end to the lineage of heroic personalities who had sacrified a lot at the altar of freedon for his motherland. His passing away shocked the people of all creeds as he had been their beloved leader. His slogan in 1947 when tribals from Pakistan invaded the state was *Hindu, Muslim, Sikh, Itihad-Zindabad*. This slogan still echoed in their ears and minds. With his death a vacuum was created in the political atmosphere of the State.

He was succeeded by his son, Farooq Abdullah. In haste and hurry. He took up cudgels with the Centre under Indira Gandhi on a number of issues i.e. he got a bill, called Resettlement Act of 1982 passed in the Assembly by which all those Muslims who have migrated to Pakistan-occupied Kashmir in 1947 were asked to return to their homes in the J&K State. His fulminations at the Centre alienated him from Congress Government. So, off and on, clashes between

the workers of National Conference and Congress parties took place, here and there.

Mr. G.M. Shah, Farooq's brother-in-law staged a coup in the Assembly on July 23, 1984, by winning over a number of followers of Dr. Farooq. Thus N.C. (Khalida) came into power. But his ministry could not long last as he alienated himself from the people; and also had confrontation with the centre. In Jammu he proposed to build a Mosque in the Civil Secretariat premises and this triggered off an agitation by the local people as it was not the proper site for the mosque. The Governor Jagmohan, therefore, dismissed his Ministry, and promulgated Governer's rule in the State on March 7, 1986. This was followed by the signing of an Accord between Rajiv and Farooq on November 7, 1986. The *Jamal-Islami* party however opposed this accord.

At first, the Governer's rule was welcomed by The common man as Jagmohan tried to solve the long pending problems of the people. Roads and Highways were got metalled by contractors from outside and the administration functioned expeditiously to help the common man. But, after sometime, vested elements indulged in acts of sabotage i.e. burning of bridges, Govt. property etc. to bring an end to the Governer's rule.

So, fresh elections were conducted in 1987 by which N.C. Party headed by Farooq was returned to power. But some members of Jamat-I-Islami were also elected. Mr. Gheelani the opposition leader levelled charges of rigging and booth capturing by the N.C. workers. In the Assembly they created pandemonium, off and on, and finally they by-cotted the deliberation of the Assembly.

Scores of Hindu temples were allegedly demolished at various places in Anantnag by Congress workers, as it was alleged by local people. Mufti Mohd. Sayyed was then the Congress Chief in the State. This was followed by inflammatory speeches in Mosques of Anantnag by Maulvi

Nissar against Jagmohan and the centre. He also raised an issue about a petty matter regarding 10 marlas of land belonging to Gautam-Nagh Hindu shrine in Mattan which he claimed to be a Muslim graveyard. This episode put into motion a series of militant/terrorist activities in Kashmir.

The first incident of militancy was an attack on the life of Mr. Wattali a top police officer, of the State. This was following by a number of bomb blasts at Lal Chowk and Habba Kadal (Srinagar) on August, 15, 1989; and also in the premises of government transport bus stand, Srinagar. A number of Government buildings i.e. LIC,. S.P. High School were gutted down by bomb blasts. Near Tangmarg, a tourist bus was fired upon, and crossfire took place at Jama Mashjid, Srinagar. The militants banned cinema halls, wine shops, beauty-parlours, etc. Females were warned of dire consequences if they did not wear a *Burka* on their heads.

In short, militancy and fundamentalism was born in the valley. Suspicions were created among the members of the two communities. At many places, houses of the minority community were torched, doors and windows of their houses on the road sides were smashed to pieces by unruly mobs by hurling stones at these. Sometimes, they were bullied and harassed by the miscreants of the other communities.

The Government of V.P. Singh created hurdles in Jagmohan's work. So, the latter resigned on 12/7/89; V.K. Krishna Rao was next appointed as Governor. There was chaos and confusion in the administration and panick among the masses. This was followed by merciless killing of several persons both Hindus and Muslims i.e. Justice N.K. Ganjoo, Advocates T.K. Taploo, and P.N. Bhatt, Director A.I.R. Lassa Koul, Manager, HMT Khera. Mushier-ul-Rehman (V.C. Kashmir University) and many others. The Muslims who remained friendly to Hindus were dubbed as *Mukhbirs* (Government agents). Thus terrorism had taken to the streets in the valley, once called as the 'Rishi-Bhumi.' The age-old bonds of fraternity between Hindus and Muslims were

thus disrupted and each looked at the other with suspicion. At night, processions were taken out under orders of militants and the slogan was,

> "We want Azadi, Nizame-e-Mustafa. Awe-struck and anticipating danger the minority community migrated to different parts of the country. In fact, the Hizbul-Mujahidin party issued a notice asking Hindus to vacate. Some good neighbours (Muslims) felt sad at these happenings".

Farooq Abdullah then imposed the Draconian Press Bill to throw a veil on the tragic events in the valley. But, he was forced to withdraw it shortly under pressure from public in the valley and outside. In fact, there was an uproar in the National Press. So, the centre recalled Jagmohan who was again deputed as the new Governer. He took charge in January, 1990. This made Farooq Abdullah resign.

The new Governor appealed on T.V. and Radio to the people to maintain communal harmony and not be swept away by the Pakistan-trained militants. He also dissolved Legislative Assembly, on Feb., 1990. He ordered searches by the Security Forces of the localities, where blasts had taken place. Crossfire occurred. Since the situation had gone much out of control of the administration, so the Governor had often to impose curfew. At times, there were violations which resulted in the death of many innocent lives. After the assassination of Maulvi Farooq, in his own house, on May 21, 1990 Jagmohan resigned for the second time on May 26, 1990 and Mr. Saxena took over as the new Governor.

Such unfortunate disturbances in Kashmir resulted in untold miseries to members of both the communities. The Hindu Migrants who went to Jammu, or Delhi had to face innumerable hardships in tents or on footpaths, in the tropical summer heat as well as in the torrential rains of the moonsoon period. The Muslim brothren in the valley had, also, to face other hardships as normal life was disrupted due to militants' activities. Many innocents were killed in

crossfires; some good Muslims were kept hanging on the trees as they were called Government Agents. Tourism came to an end on which economy of the state depended a lot. So, everyone tasted the pinch of terrorism.

But, terrorism-outburst should not blind us to the past glory of the culture of Kashmir, the land of Rishis and Saints. It was once called *Sharda Peetha*, or the land of learning but, now, the gun-culture had come to Kashmir as it had happened in other countries as well i.e. Ceyon, etc., one might say that Kashmir-Terrorism is a brief phase. The history of the world has to show many such examples i.e. Gori, Ghaznavi, Changez Khan, Hitler, etc., were all Terrorists who destroyed all sacred institutions and values. But, they came and died a tragic death. Did civilization not survive after the onslaughts by these tyrants ? No doubt, militancy had resulted in brutal killings of innocent people, and untold miseries. But, no one can deny that once the valley was a happy place!

As a result of Militant-Terrorism, many valuable lives, both Hindu and Muslim, had been lost in a gruesome manner. The Kashmiri who was once known for centuries as a peace-loving angel on earth; who had been known for communal fraternity, who had been known for cultural values; who had been known for hospatility and innocent nature has now turned a *Militant*. It is an irony of fate. Some have attributed this to poverty; some to unemployment; some to exploitation; while others to rigging in the elections leading to Fundamentalism. The whole situation can be summed up as 'tragic' caused by the Irony of Fate, or Furies of the ancient Greek-drama.

The Hindu Minority which has for centuries lived fearlessly amongst Muslim majority had to flee, being awe-struck, and left their valuable property worth crores in the valley. To them, these happenings were like a bolt from the blue. The bonds of fraternity between the two communities were wiped away by Kalashankov and A.K.-47 Assault Riffles of the Militants. In short, gun-culture has been born here.

The Muslim brothren have equally suffered in the valley. They were also the target of Terrorism. Don't bother about tourism, but about the blood of innocent people that has been shed. Some blame the militants while other blame the Security Forces. Both may be right, but the main thing to be blamed is the *Dirty Politics* which after decades of overgrowth, finally led to and culminated in this gruesome situation. Perhaps, the fates envied Kashmir and ordained this calamity to reduce it to a Wasteland. In Appending IV details of invasion of J & K State in 1947 by Tribesmen from Pakishtan has been given.

Chapter 10

Impact of English on Life and Language of Kashmir

How universally true is the old Arabic saying, that "the language of the ruler rules the language of the ruled", and in doing so it changes the dominated people, in all spheres of life, out of recognition.

If perchance a noted Kashmiri comes to life again after a lapse of, say fifty years, he would find himself completely out of tune with his surroundings in the Budshah square. For him the change will be complete.

He will not see men with turbans on their heads, with beard on their faces, wearing pherans, trousers and shoes of local make. He would expect muslim women to be in veils and panditanies in long pherans and dupattas and small circular collar shaped head-gear.

He will find people running as it is, in vehicles, and everything in hot-haste. The language spoken by the Kashmiris will also be partly foreign to him.

The past fifty years or so have brought about a revolution in almost all walks of life. It was mostly because of the domination of the British over Kashmir in particular,

and on the whole sub-continent, in general. The vehicle for all this transformation has been the English language.

How true has Macaulay been in suggesting introduction of English as the medium of Education for complete subjugation of the people of India !

For Kashmir it meant change of one foreign language, Persian for another language, the English, with consequent over-all change in life of the people itself.

In the beginning, Kashmiris were reluctant to give up their old habits, and would not send their children to the schools. Maktabs run by Mullahs and patshalas by Pandits were preferred, but gradually the shape of things changed.

For Govenment service people qualified in English were preferred. English became the court language. Injections vaccination new medicines, surgery, hospitals, transport and other numerous new things started being looked upon as useful additions to the old life.

Gradually English started to replace Persian. English teaching schools sprang up. Pandits and Muslims began slowly, and reluctantly sending their sons to new institutions. Names and words of Persian origin started melting and vanishing. Ustad or Akhun became (Mashtarji) master; the maktab the 'School' the Jamaal the 'Class'. The pheran was replaced by a coat and a waistcoat (Waskuth); a Payjama by a Pant (Patloon) and a joti by a boot.

These changes were not looked upon with favour by the elders. They resisted and protested. But onward march could not be halted. The 'farsi qalam' changed its place with holder, the 'Siyahi' with blue black and after a while a pen i.e. took over the place of holder, mat of the maktab vanished and chair or Kursi appeared, chalk (Chakh) and black board, began to be used by the teacher. 'Sabaq' became lesson or lecture, 'garden' revision copy or note book replaced 'Takhti'. Slate also appeared for use for arithmatic or math, English

was taught as a subject called 'Angrizi'. The Kashmiri scalp cap changed into a "Safa".

The school going boys began to change in dress and style so much so that it invoked curses from the old and satires from the poets. A bard makes a girl sing "Dahi baji boot suit chori baji khraw, bichur mo haw bichur mo haw "O ! School going and office attending lads, do not allure me by your suit and a pair of boots during the office hours and Khraw (Kashmiri) after four." Youngsters would not clean shave their heads, they raised the hair and got it trimmed in English cut (Angrizi cut) or fashion. They used perfumed oils and combed their hair; a feminine act as regarded by their elders. Pandits merged their 'choty' into the hair of the head and all the young boys shunned the use of a cap and turban.

The educated young men clean shaved their faced, and gave it priority even to morning prayers. Shave replaced the word Islah, the partial shave of the beard of the elders. Slowly and steadily the old type mud huts, with thatched roofs, changed places with bangalows (Bangla) with corrogated tin sheets as roof (teen) or shingle (Singal). Door-mats appeared near the entrances, particularly of the drawing rooms. Sofa sets began to be used. Teapoys armed chairs (aram Kursi), veranda chairs appeared on the scene. 'Button doors' began to be manufactured. Spring chairs and decoration pieces also became common. Compounds changed into lawns.

Style of buildings as well as nature of material for constructions also changed. Cement (ceemath) in different proportions started to be used with sand for building purposes; raised plinths became order of the day. Previously no cement or 'chona surkhi' were used. Only mud was used in stones. For the wooden "dasa" concrete began to be used and generally the floor of the first storey was replaced by a cement slab and if a veranda, small or big was to be allowed, it was of iron bars and cement concrete. Bajri and

cement with sand made the floor of each room cemented. 'Chips' also began to be used.

Bath rooms fitted with showers and lavatories with seats of glazed cement basins began to appear on the scene and washbasins also were added. Towels (Tawliya) and soap (Lux, Pears etc) came in vogue. Shampoo and powder also began to be used by gents and ladies alike. Miswak was looked down upon and tooth brush (Danda burush) and tooth paste or cream began to be used. Grandfather and fathers become Daddy and mothers mummy, khala become aunti or auntiji, chacha or taya uncle or uncleji, 'behan' become sisterji.

Pandit and Muslim youth progressed alike on the road to modernisation. Both become Sahabs and both started falling away from going to Mandirs and Mosques. In fact, the more they fell away, the more emancipated young men they were acclaimed to be. They frequented bars, clubs, cinemas and fashionable hotels and restaurants. They would have a peg or two of some drink for the sake of fun or just for keeping company of the friends. They would pay bills at the counter or to the bearer on production of a voucher with a tip. He says 'thank you' to the bearer or to any one doing something for him and shakes hand (handshak) on meeting some body, or bidding farewell to someone. He welcomes, a friend with a 'halo' or receives a telephone call with a 'halo'. If it is a wrong number he says 'sorry' and the person at the other end says, it's all right'. These words constitute etiquette these days.

The whole atmosphere of a home has undergone a radical change. The 'choola' has been replaced by a 'gas daan' (hearth) or a Stove. In usings stove the housewife feels a little bother in keeping the pressure by pumping every now and then and removing the dirt by a "pin". She has no such trouble with the 'gasdan'.

She prefers it to hearth and stove for this reason also that no soot accumulates on the utensils of cooking. She

generally uses a "Cooker" which means speedy preparation and she can attend to other works till the whistle announces the pressure. If she wants to boil the material for a longer period, she keeps it there till it shows more than one pressures. She can use an electric 'heater' also for cooking purposes. She now knows everything about the electric current, its 'positive' and 'negative', grounding of a wire; 'fuse' that goes off sometimes and 'connection' that has to be re-established by replacing the 'fuse'. She also is careful about reading on the 'meter'. She knows how much 'power' is consumed by using different 'Voltage' lamps (lamp)'. She knows putting on and putting off the power and uses "bed switch" on her "bed" for convenience. She takes off or puts on a 'plug' for a 'bulb' or 'heater'.

She knows the use of an electric 'press'. She gets her woollen garments etc. 'dry-washed'. She uses 'Surf' 'Det' etc. for cleaning her or her hushand clothes. She knits her Rubby's. Baby's, Daisy's, pullovers, high neck, sweeters herself. She has a knitting machine and a sewing machine in her house. In many things. She is independent of a tailor.

A young mother does not feed her babies her breasts but instead uses a 'feeder', in which, she knows how much water is to be added to pure milk with a small quantity of Sugar and sometimes of glucose. She at times uses dry milk-powder for tea (Lipton as she calls it) or 'coffee'.

A women does not now sleep on a mat or 'chattai' on the floor. She uses a 'single' or a 'double bed'.

Like her home environment her habits and dress have undergone a tremendous change, she puts on a 'night suit' when she goes to bed and a 'scarf' on her head. She puts on her clothes in the morning, first of an ordinary make and of cheaper stuff but on preparing for leaving for a party, an office or a school or to see some friend or relative, she puts on golden rings of the latest fashion, and a 'necklace'. She puts on a 'sari' or a 'dupatta' a 'shirt' or a 'blouse' and a

'bell bottom' for trousers. A non-muslim lady generally uses 'frock' or a shirt with half sleeves, a sari or even a 'petti coat'. Both use the 'bras' to keep the teats in a fit condition. Nails are generaly painted (Nail paint) 'lip sticks' are used and 'make up' is the fashion of the day.

If it is a marriage party, costly dresses are put on and a set of gold ornaments is used. Carrying a 'purse' is a must and in it often is a small mirror, nail and lip paints, and some dusting 'powder'. A set or two of clothes for 'change' are also carried in a 'bag' or an 'attache'.

The young lady now is not shy and shirking like her mother. She makes all purchases herself and goes alone for shopping. She may even visit a 'cinema show', a 'play; a 'picture; an 'opera', a 'drama' all by herself or with her husband. If she is a 'mem sahib' of an officer (Sahab), she may enquire on 'phone' from the 'manager' of a picture house about the play and may even ask for a 'reservation' of 'seats' or get a cabin 'booked' or 'reserved'. She may go to a 'club' attend a 'cock-tail party' or a dinner; a 'lunch' to which she may be invited by a friend or some organisation. If she belongs to a forward or advanced family and is a maiden, she may go in for a dance with a boy friend. Though this is very rare in Kashmir, a backward state in that respect. A young women may not even know how much different she looks from her mother at her age. The mother, when young, could not talk freely to her father, elder brother or any other superior of the family, not to speak of strangers. She had a 'putch; a dupattta on her head, a small earring (dur) or a bunch of 'Kanwajas' or a 'bala' in her ear, used a 'pheran' with a 'potch' cotton garment, attached to pheran, shirt and a trouser. From dusting the floor to cooking and serving young and old in the family, she would take care of the cattle and carry headloads of grass or shali, if she belonged to a tillers' family. In all other respects a girl of a town or a city resembled her. She could not go out without a 'burqa'. There was no cinema, no club nor moving about

freely. Old norms had to be followed. Now there are all chances of meeting of the couple in a 'bus', in any 'Mughal' garden, in 'college' or in an 'office'. Though the conventional marriages are still common yet the couple often exchange greetings in writing, on phone or on seeing each other. Instances of a lady driving a car or bicycling is quite common now.

When married, a women would only feel the difference of four walls. She would see new faces, whom she had but to like, love and serve. She had to mentally suffer all that she came across from the curses and abuses of her mother-in-law down to the taunts and persecution of her other in-laws. To suffer in silence was the sign of modesty, nobleness and good behaviour. There was no escape from it. She had to carry on her head a 'qasaba' and a putch. A qasaba was a round thick folded cloth pinned on to a cap, studded with long round headed pins of various colours and sizes. Some gold or silver ornaments according to her position in society were also adorned on this qasaba. A silk, cotton or mixed cloth was kept hanging from qasaba on the back side. The lady had to get her long hair twisted into what were called 'wankaz' and a mat like pattern was given to it, which would remain covered by the putch, except the temples on either side.

Hindu ladies wore a 'taranga', a flat, hard round cloth pad on their head and a piece of cloth broad in front and tapering down on the back and enclosing the long hair.

The old atmosphere has given place to a new one and the whole set of habits, dresses, mode of living, almost every phase of life has been effected by the modern ways of thinking, living and behaving. It is through English language and modern media of education, namely radio, cinema, television, schools and colleges that a new culture has been born in which only the background is Kashmiri and the spirit and the form are European.

The Kashmir Freedom Movement launched in 1931 also has had a tremendons effect on the erstwhile backward Kashmiri. Till then only the upper middle class was affected by the modern life. Kashmiris felt a new throb of life, a fearless life, a bold confrontation with the Government of the Maharaja and his officers. Bullets 'jails', 'fines', 'canings', 'exiles'. 'interrogation centres', 'leaders', 'agitation', 'stage', 'lecture', 144, 19L (Marshal law) crept into the Kashmiri language without effort. People learnt to sacrifice life and property for a national cause.

He agitated for public schools, hospitals government services, 'for road', 'freedon of press', of 'platform' and 'speech'. He fought for a 'legislature' and 'assembly' for 'adult franchise', right of 'vote' for electing his representatives an assembly 'member' of his choice. He learned to canvas or propagate about or against candidates and understood what the effect of propaganda. He asked the ruler to quit Kashmir. Men and women fought shoulder to shoulder.

The industrially advanced nations were forging a head under the revolutionary changes brought about by new technology, new scientific discoveries and inventions and new philosophies of life. They felt a forward thrust and questioned the very existence of God himself, the validity of religious preachers and preachings. All life seemed to have been thrown into a melting pot. But it was a premature society of Kashmir which was struggling to wriggle out of the iron hand of a monarch, protected by the bullets of the British rule in India.

The more the Kashmiries fought for freedom, the more the English language and culture penetrated into their language and life. Volunteers (Volunters) were raised. 'conferences' were held, 'processions' were arranged. The Kashmiris threw all the clock of monarchism, the 'jagirdari' and capitalism and achieved the goal of a democratic way of life.

Every day life, on the other hand, continued to grow on a systematic pattern towards partial Europeanization. More and more boys took to learning in schools and the medium of instruction continued to be English. English medium schools were multiplied in number and parents sent their children to these if they could afford the cost of it. Life as a whole showed signs of drifting away from the age old customs and institutions.

The grip of Hakims also started losening. Their treatment was looking upon as cumbersome. A patient under a Hakim was subjected to fast for days. People understood the difference between the old ways of treatment of a patient and the modern methods of it. They felt the magic effect of 'penicillin' and other 'injections'. They opted for 'pills' and drugs in bottles (hand botal) instead of boiling of herbs and preparing a sharbat at home. They were submitted to 'operations' when a surgeon specialist so advised. They came to know the advantage of transfusion of blood into a weak body after an operation or after a delivery through a minor or major operations.

Hospitals (Hespatals) were being looked upon as centres of cure where 'nurses' (compoodar) and doctors (Dokhdar) attended day and night to attend 'indoor' patients. The patients knew that the hospitals had 'bloodbanks' and healthy youngmen and women came forward to donate blood or sell blood on payments.

'Bed' with blankets and beddings were arranged by the hospital management. Bread, butter, eggs, milk and other essential foods were provided for and in T.B. hospitals more care was taken for the general health of the people. For doctors 'private practice' became very lucrative and those who could afford preferred paying fees to them and also bribes to surgeons and to the hospital staff.

The Kashmiris who previously thought fruit as a source of bad cold during winter understood its importance as an

article of food. Oranges carried by a Kashmiri sometimes ago were regarded as a sure sign of somebodies indisposition and people started finding out what was wrong in the family !

Fruit juice of several kinds of fruit crushed together and vegetable meat or chicken soup gaines due importance in the menu of a convalescent person. Going to healthy resorts like Tangamargh Gulmarg, Pahalgam, Kukarnag also became a part of programme for improving one's health.

People kept some well-known medicines, capsuies or pills, expectorants and antibiotics ready at hand and gave themselves first aid more so at places were doctors could not readily available. Bone dislocation cases and fractures used to be treated by illiterate people by very crude methods. People realized the difference between trained surgeons and binders (watan gor).

A surgeon would take 'x-ray' 'photos' to know the position of the certain bones. He would keep the fracture or the joint properly bandagged.

Life on the play grounds also changed completely. Kabaddi matches, 'hide and seek' games etc., were forgotten. Coaches and referees were employed to guide and control playgrounds. 'Foot ball', 'hockey' and 'cricket' became national as also international games. 'Trophies' were offered to the winners and sometimes the entry to the 'Stadium' was controlled by 'tickets'. Those who played these games well earned people's applause and became heroes loved by masses. Stadiums were built in cities to accommodate thousands of spectators and balconies for dignitories to watch the players.

On special occasions mass drill of school going boys and girls were arranged, as also cultural shows were shown. Sometimes military forces exhibited their special displays a 'marchpast' arranged to honour the chief guest or a V.I.P.

Sports came to be liked by the players and the common folk alike. Nowadays 'cricket teams', 'football player's and hockey players organise themselves as private 'teams' and play whereever playgrounds are available. Playgrounds are made available in the interest of the health of the people and kept clean and tidy. Stadiums are also being looked after. There are sports committees everywhere to arrange annual sports which offer trophies and 'cups' and invite teams both from within and from outside to play matches or 'tournaments'.

'Olympic games' have also become a world feature. These are held on a very large scale and various advanced nations participate in these. Nations feel proud of their successful teams. Success and failure are regarded as honour or defeat of a nation. 'Gold medals', 'Silver medals' and even 'Bronze medals' are offered according to the merit of a player or a team.

'Badminton', 'Tennis', 'Basketball', and 'Table tennis' are also played on both national and international level. Kashmiris have recently stepped out of the mountainous walls and have participated in some matches on All India Competition basis.

Municipal Committees as also Town Area Bodies are run on Democratic lines. The Councillors are elected by the people's votes. A city or a town is divided into zones called 'wards'. Each ward elects a Councillor, and Councillors in turn elect a 'Chairman' a 'Vice-Chairman' and Secretary (Saktary) among themselves.

Roads in the city are maintained by the Municipal Commitees, sweepers are employed in reasonable numbers to keep roads clean of horse and cow dung, both being allowed to move about freely and also keep drains covered so that no untoward thing happens. Though, much remains to be done, yet it is commendable that cities and towns are gradually offering better look.

There was no Press at all during the monarchical regime but now it is in existence and free to a large extent. The number of daily papers is slowly increasing but there is much room for growth of the weeklies. Periodicals are also doing well but Kashmiri papers have proved short lived and there is only one periodical 'Shiraza' published by the Academy of Art and Culture and languages, that has been in existence for some years now. There is an "Editor' for a newspaper, as also a 'printer' and 'publisher' and each paper carries on 'editorial'. There are 'press correspondents, 'VIPs' give 'press conferences etc. A few papers bring out special 'cartoons' which have become quite popular.

There is a reasonably large number of writers and poets in Kashmiri language and quite a few are of excellent standard. But the Kashmiri speaking people are averse to reading and writing Kashmiri.

A Kashmiri has not in reality got over his slavish mentality even though seemingly he lives in a democratic society. He speaks Kashmiri when at home, writes letters to his friena in Urdu and uses English in his official correspondence. He calls his kids by pet names such as Pinky, Rosy, Ruby, Baby, and the children in turn call him Daddy and their mothers as Mummy.

When some malicious article or item appears in a paper the maligned person sues an editor for 'defamation'. There is a Press Act according to which a paper has to behave. A newspaper before appearing has to seek approval from Dy.Commissioner, and fill up a form of 'declaration'. He has to get his paper 'registered' so that it can avail of the benefit of 'quota' of paper on concession basis.

Advertisements mean a good bit of business for a daily newspaper. Those papers who deal mostly with the policies and actions of the Government get Government advertisements and financial assistance as well.

Newspapers in Kashmir are still in infancy and only occasionally does an editor writes against the Government.

The standard, baring a few papers is quite low both in language, material and treatment of a subject.

If a paper is sued for defamation, or spreading communal hatred or for some other reason, the paper may be stopped, the 'security' amount may be forfeited or the publishers may be ordered to 'deposit' a few thousand rupees more as a security money.

Judiciary in Kashmir is independent to a large extent. There are 'judges,' ' sub-judges,' 'session judges,' 'High court judges' and 'chief justice'. There are 'Government prosecutors' 'Advocates' in 'court' and 'High courts' and 'vakils' or 'pleaders' in other courts. Thus we find the impact of English in all waves of life. It is the english words that entered into the Kashmiri language and brought about the transformation.

Though elasticity of the language and its aptitude to imbibe the spirit and words from other more viable languages is a commendable feature of a living language, yet occasionally a language should have a reasonable check on the invading words, which if allowed to enter unchecked, distort the language completely. Kashmiri as a living language has always kept her doors open for other languages. Particularly languages of the ruling nations and the damage done by them has unfortunatelybeen emmense. The Kashmiri speaking people have been swept off their feet by each wave of a ruler's language. With the advent of Islam in Kashmir Persian influence took such deep roots that the life and culture of people became almost a 'carbon' copy of Iran and Kashmir boasted of having become 'Iranisaghir,' a miniature Iran. Persian and Arabic words not only replaced the Kashmiri words, but brought along with them reformation of dress, habit and manners and today it is difficult to find Kashmiri equivalent to quite a number of its own words.

English language has been equally kind to Kashmiri language and as the industrial and technological age is in

full swing, it is likely that in due course of time, Kashmiri language might adopt words to such and extent that researchers after a thousand years might be misled to regard English as one of the origin of Kashmiri language.

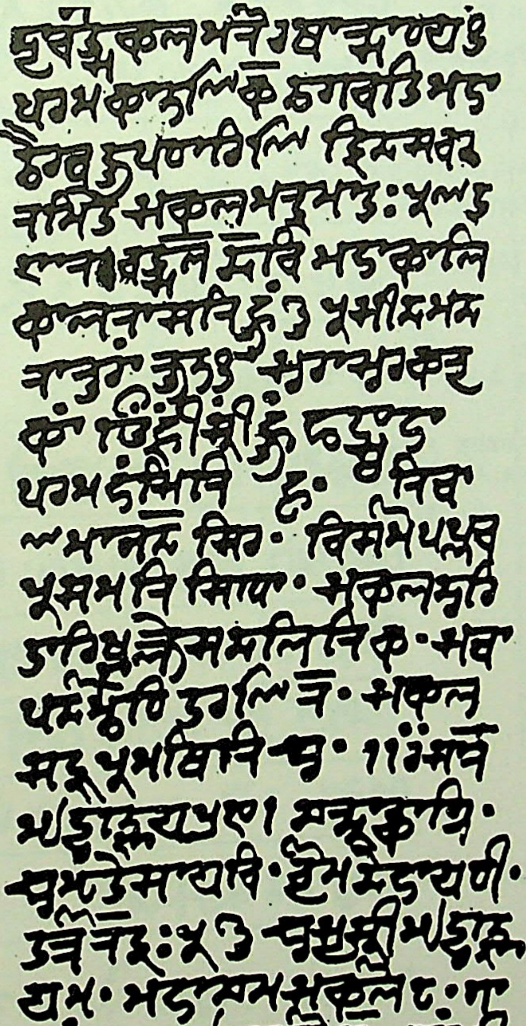
In a section of the Kashmiris living in 'Boats' or 'House boats,' a sort of a mongrel languages has been born, a hotch potch of English and Kashmiri language and it is really surprising, if this hybrid may not take permanent roots and continue to be used uniterruptedly for centuries to come.

For years to come he (a Kashmiri) will not be able to adjust himself to his surroundings. He may continue to dress himself like his old masters, live upto their standards and spoil himself. He could still learn a lesson from other parts of his vast country India, where all other states progressed under the British rule but where the impact of English on life and language remained restricted to learning of the language and their life and manners have strictly remained their own.

Appendices

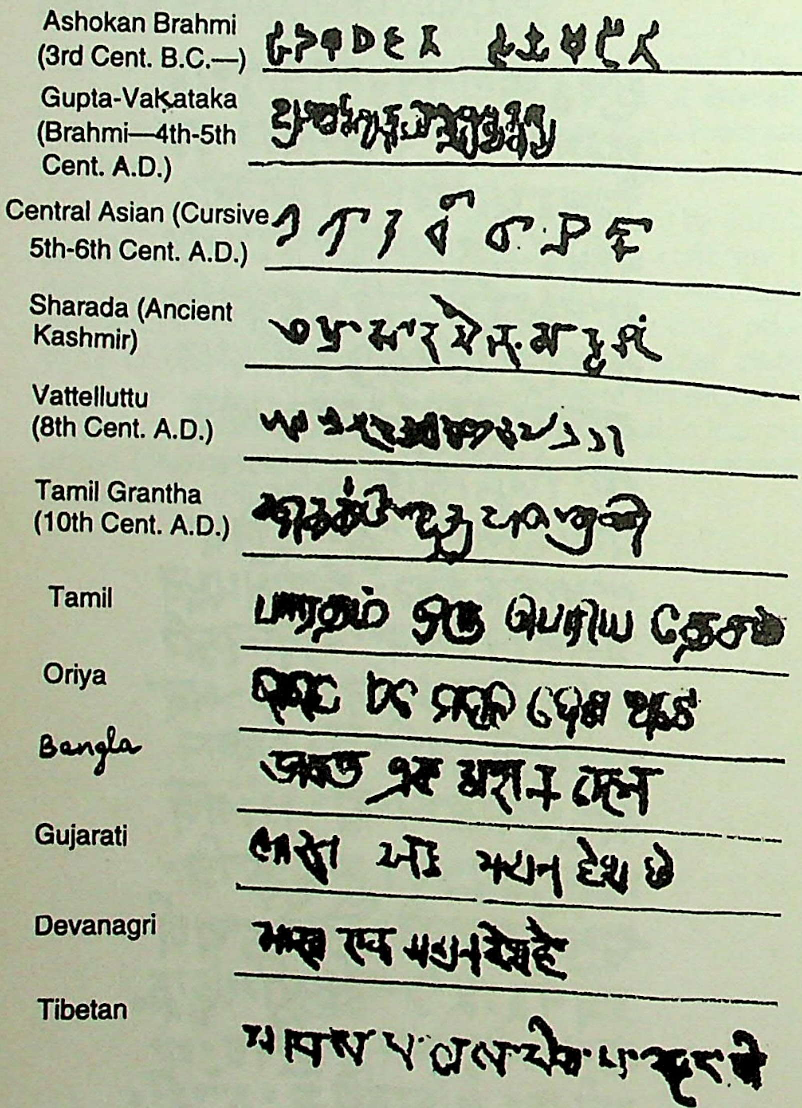
Appendix - 1

SPECIMEN OF SHARDA SCRIPTURE



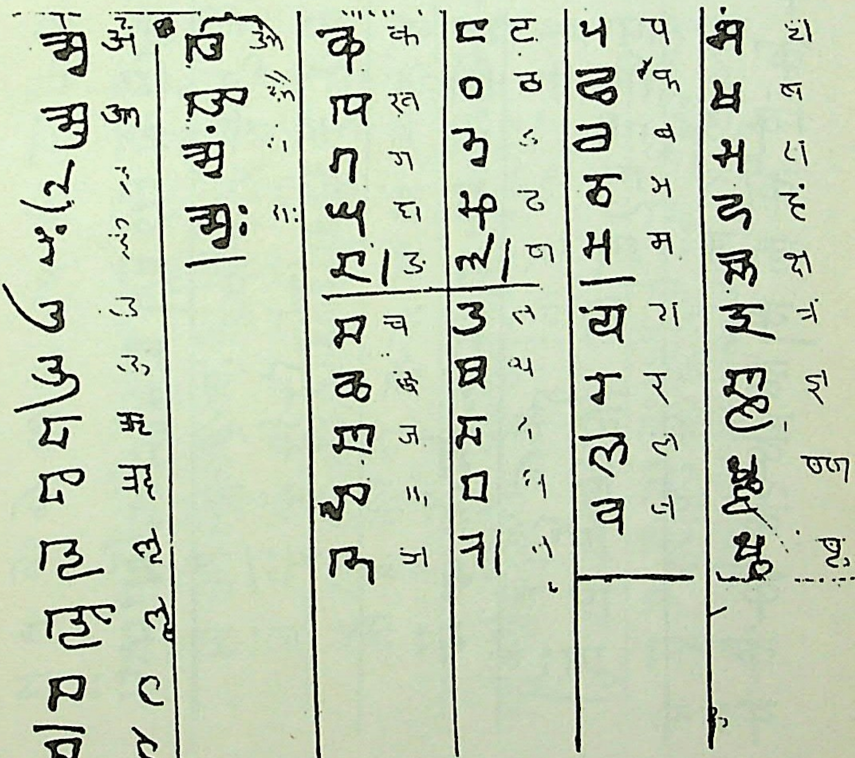
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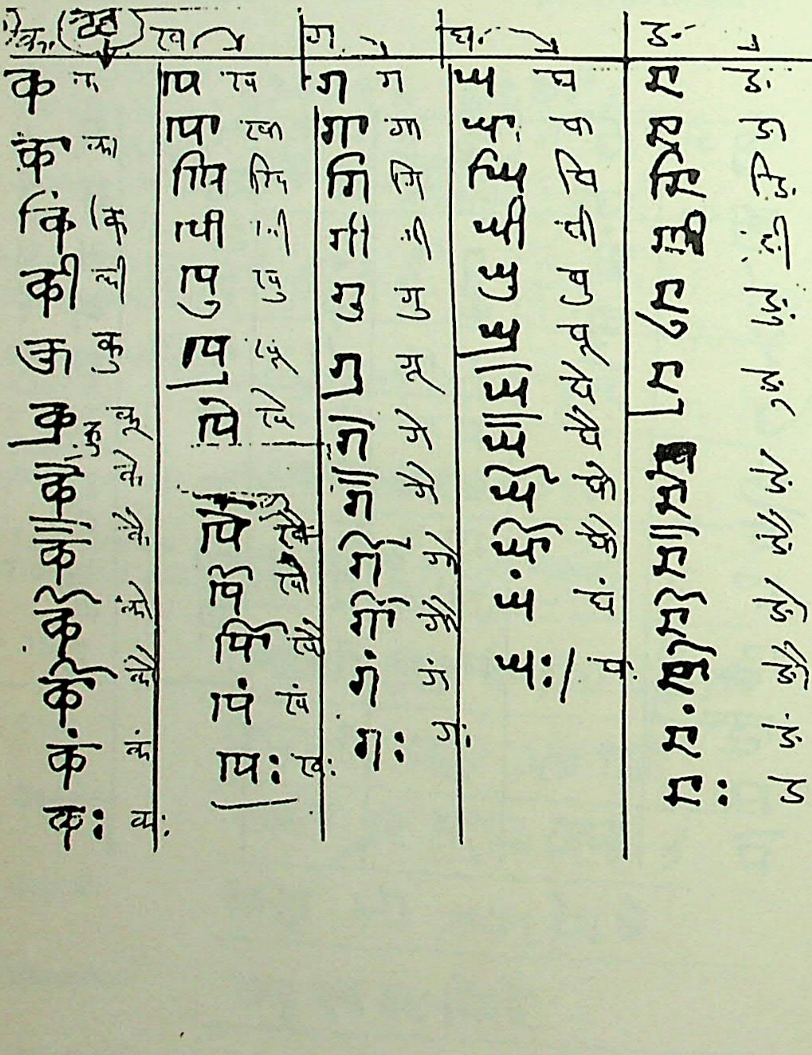
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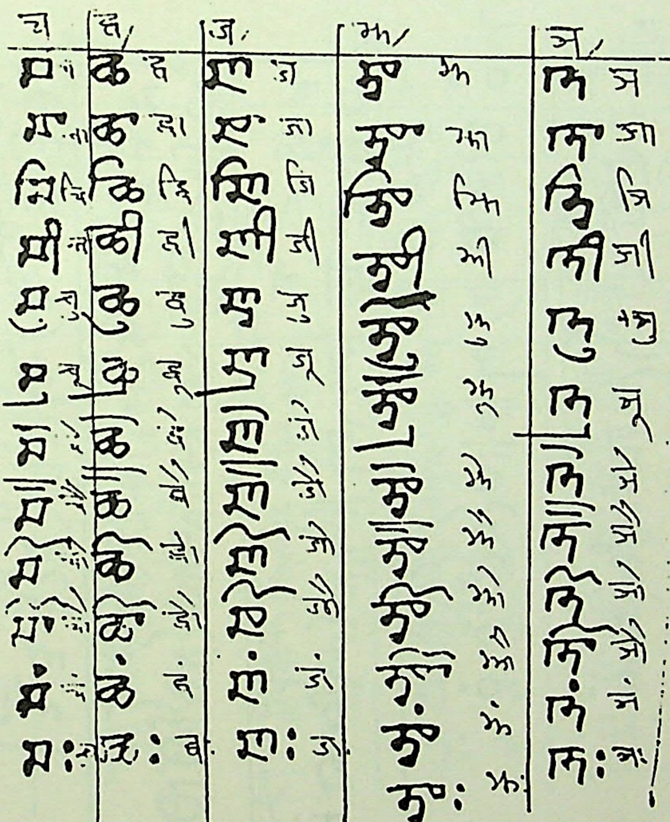


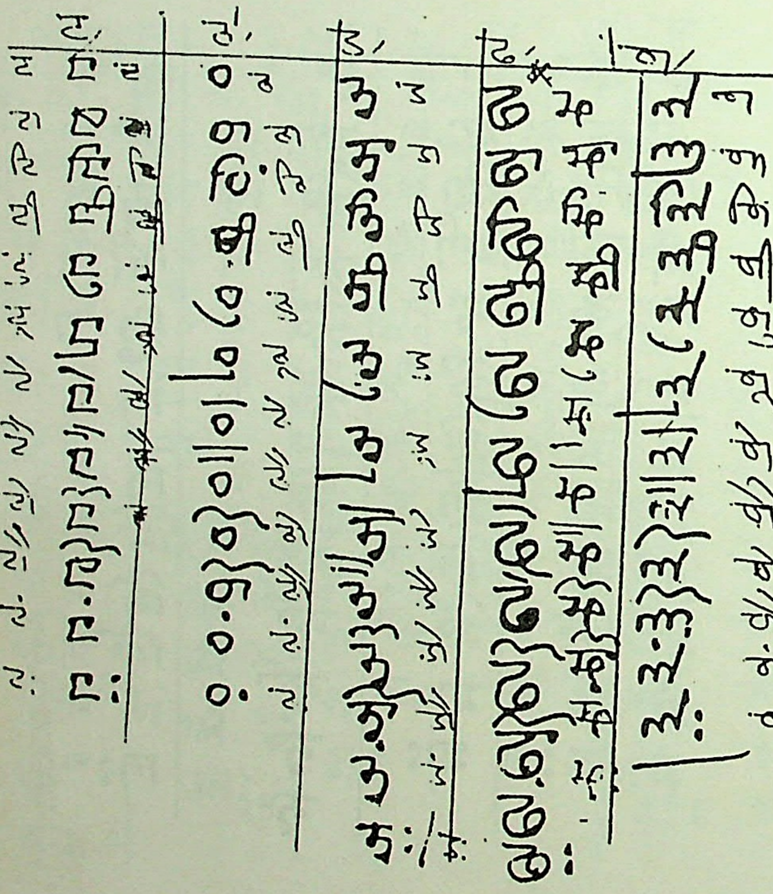
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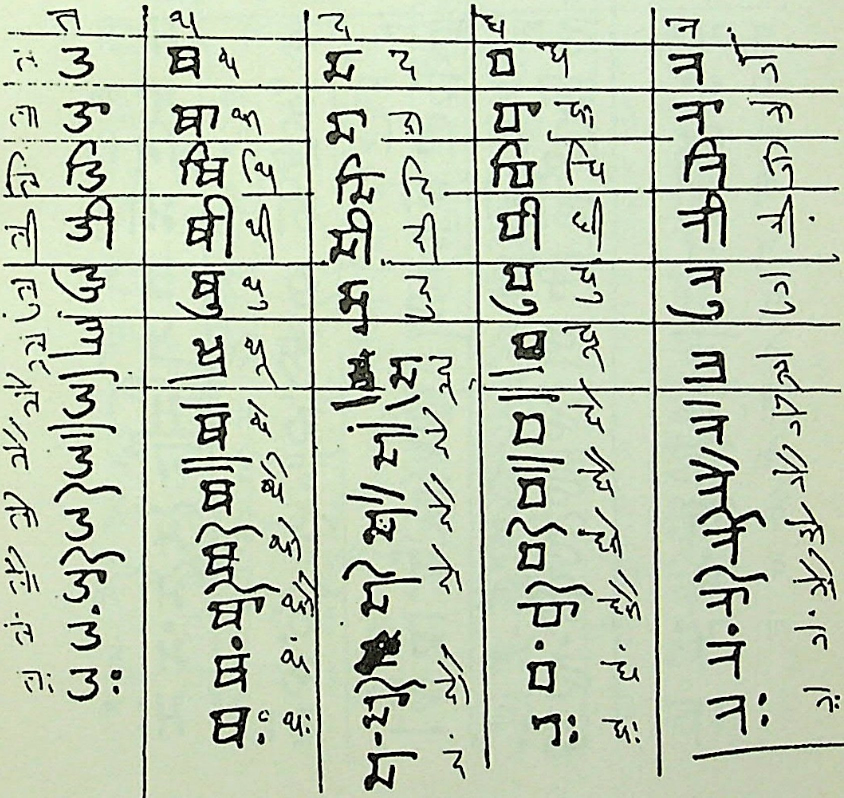
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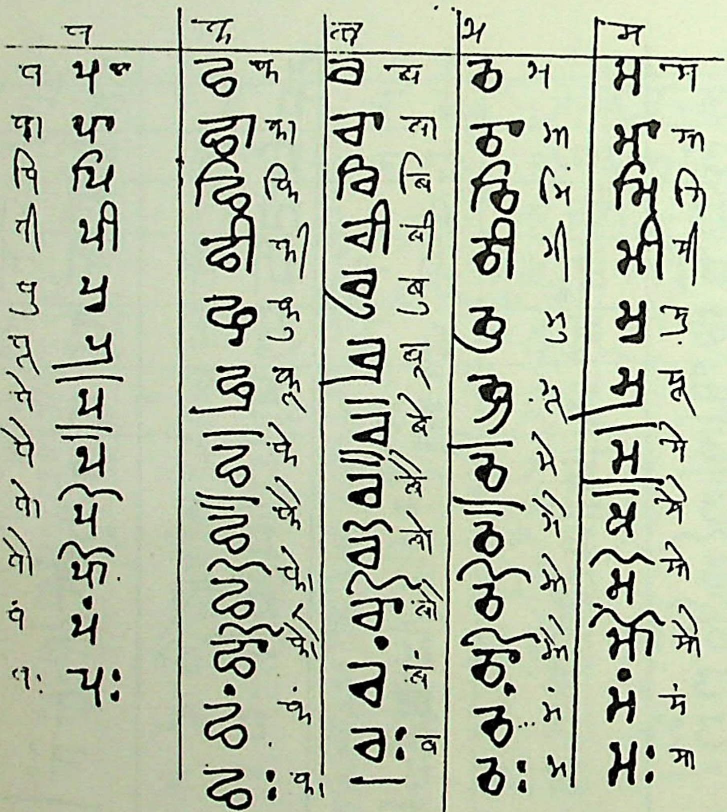


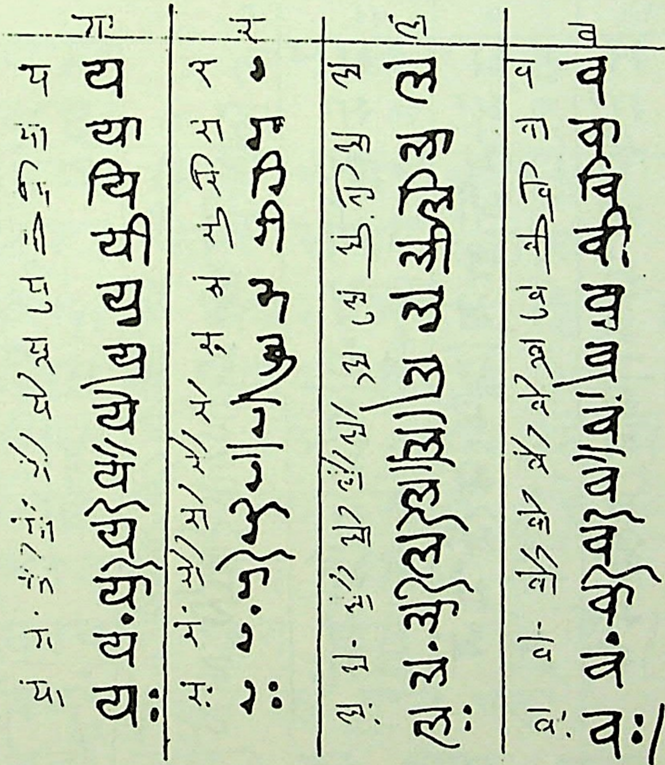


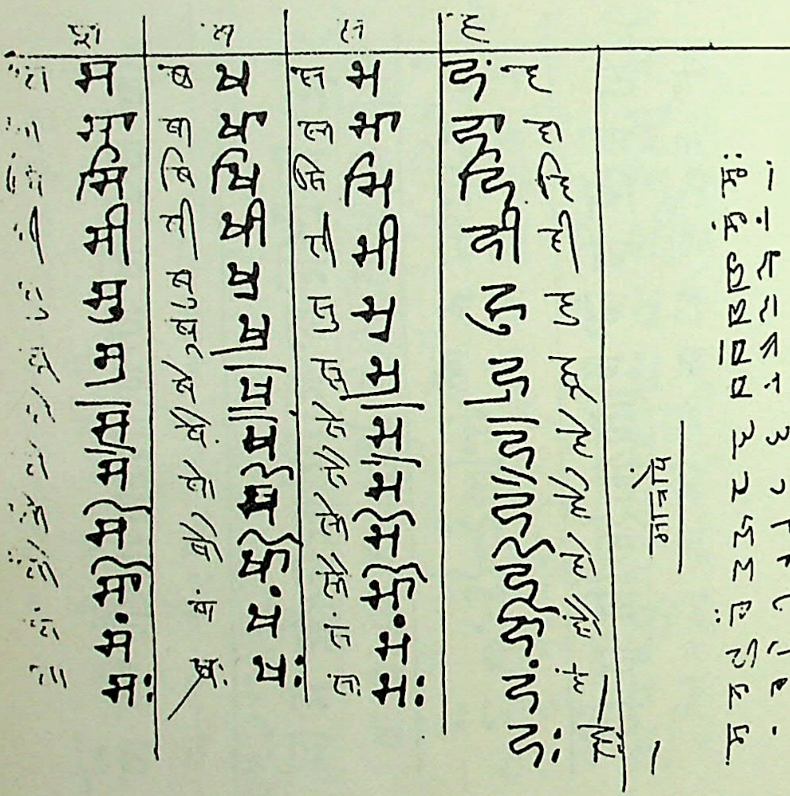












स्वरों की पहचान

ਬਨ੍ਦਰ ਪਾਠ - ੧੭
बन्दर

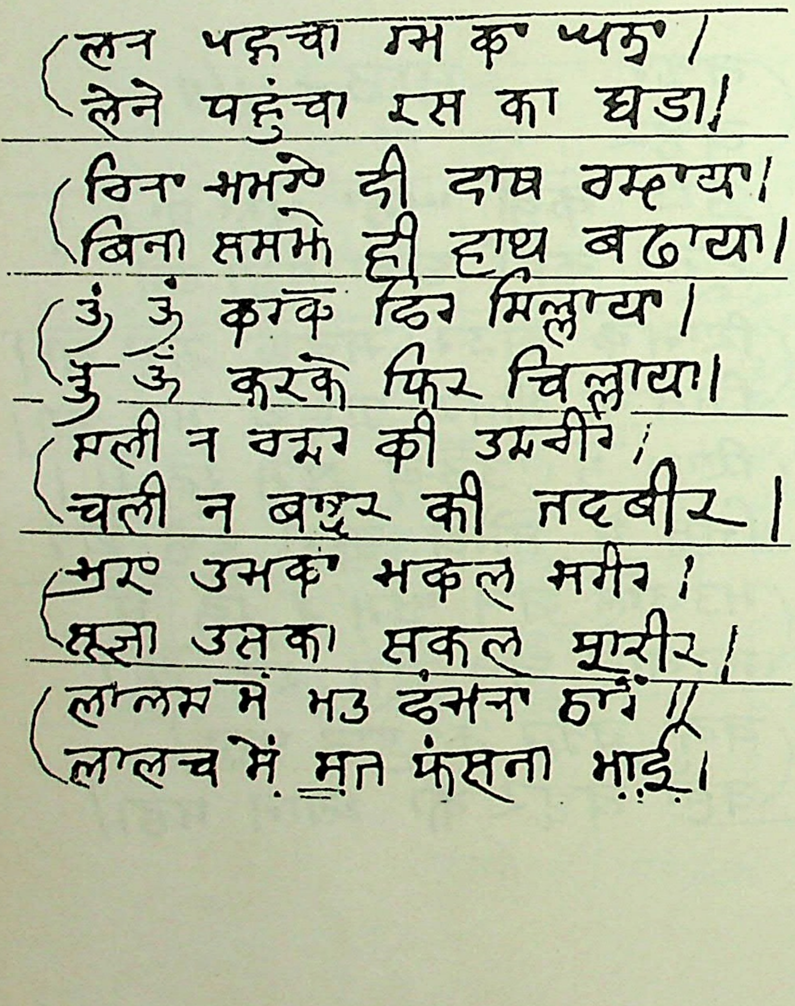
ਟੁਟਾ ਕਹੀਂ ਘੜਾ ਪੜਾ ਥਾ।
टूटा कहीं घड़ा पड़ा था।

ਜਿਸਕੇ ਭੀਤਰ ਸ਼ਹਦ ਭਰਾ ਥਾ।
जिसके भीतर शहद भरा था।

ਜਿਸ ਪੇ ਤਤੈਯੇ ਝੂਮ ਰਹੇ ਥੇ।
जिस पे ततैये झूम रहे थे।

ਮਤਵਾਲੇ ਬਨ ਘੂਮ ਰਹੇ ਥੇ
मतवाले बन घूम रहे थे।

ਵਹਾਂ ਬਨ੍ਦਰ ਕਾ ਧਿਆਨ ਪੜਾ।
वहाँ बन्दर का ध्यान पडा।


लेने पहुंचा रस का घडा।
बिना समझे ही हाथ बढ़ाया।
ऊं ऊं करके फिर चिल्लाया।
चली न बन्दर की तदबीर।
सूजा उसका सकल शरीर।
लालच में मत फंसना भाई।

लेन पढ़ंचा रम क पकु /
लेने पहुंचा रस का घडा।

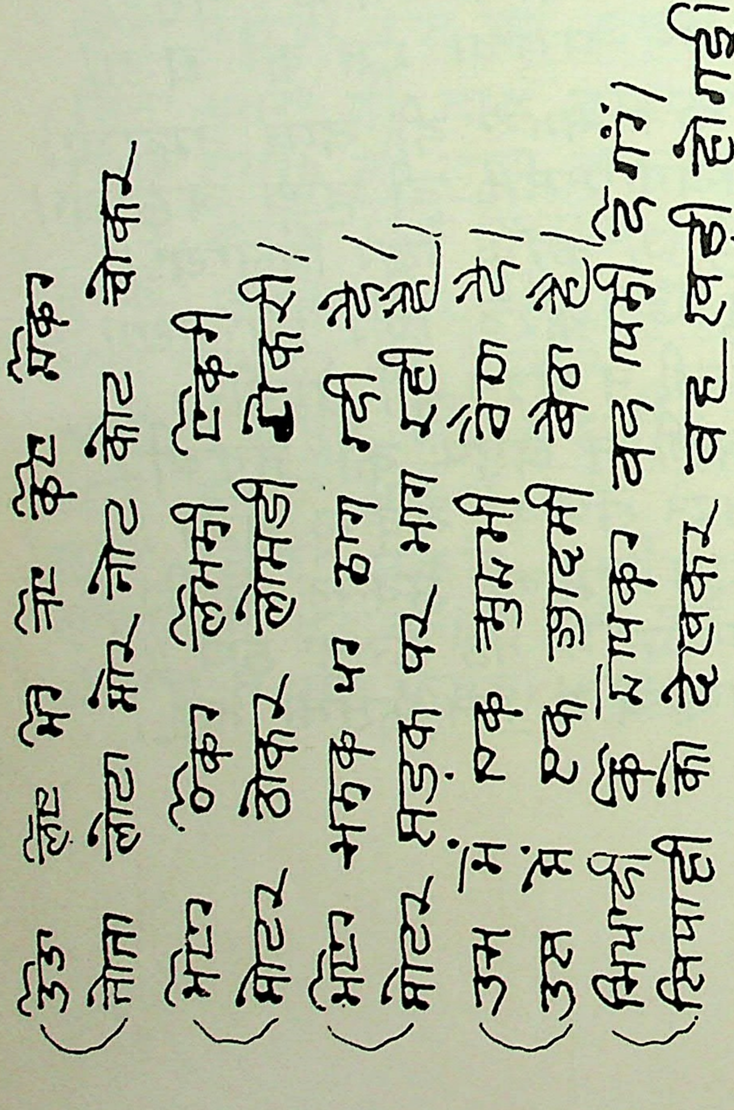
विना भमझे दी दाथ वढ़ाया।
बिना समझे ही हाथ बढ़ाया।

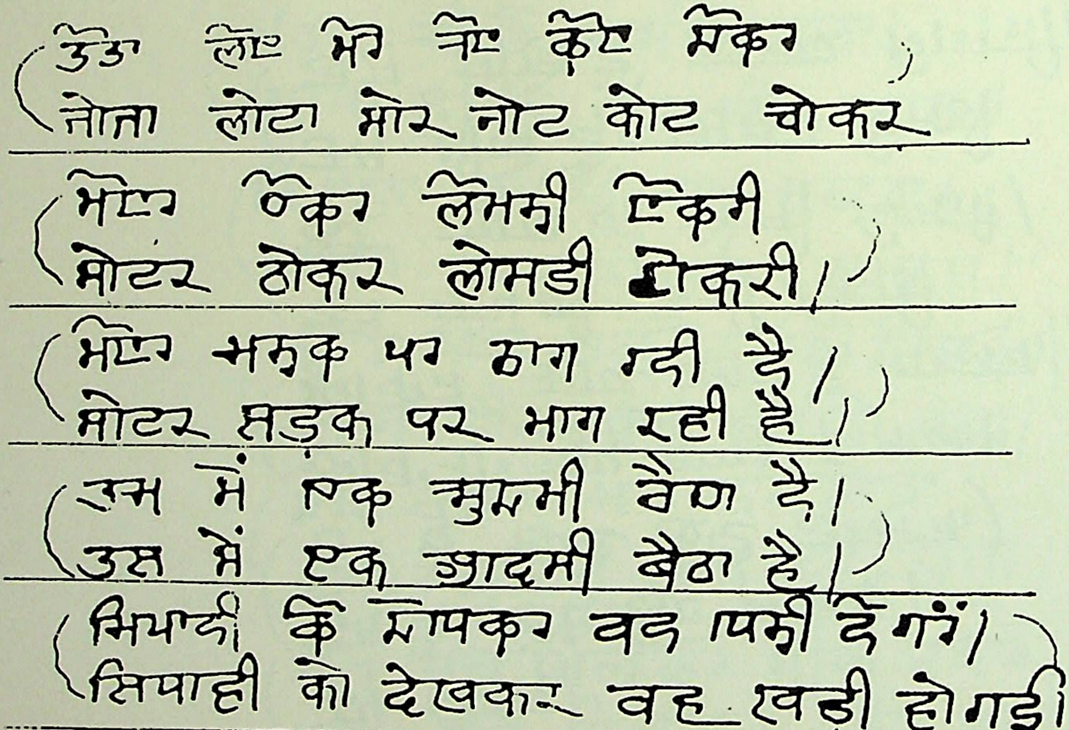
उं ऊं करके ढिर मिलाया।
ऊं ऊं करके फिर चिल्लाया।

मली न वन्दर की उमवीर /
चली न बन्दर की तदबीर।

भरा उमका भकल मगीर।
सूजा उसका सकल शरीर।

लालम में मउ ढंमना भाई //
लालच में मत फंसना भाई।


तोता लोटा मोर नोट कोट चोकर
मोटर ठोकर लोमडी टोकरी।
मोटर सड़क पर भाग रही है।
उस में एक आदमी बैठा है।
सिपाही को देखकर वह खड़ी होगई


तोता लोटा मोर नोट कोट चोकर
मोटर ठोकर लोमडी टोकरी।
मोटर सड़क पर भाग रही है।
उस में एक आदमी बैठा है।
सिपाही को देखकर वह खड़ी होगई।

पठ 23

प्रेम विनय।

(हम हैं छोटे छोटे बालक।

हम हैं छोटे छोटे बालक)

(भगवान् आप जगत के पालक

भगवान आप जगत के पालक।

(कर आप की कैसी विनती

करें आप की कैसी विनती।

(बस सीखे हैं अक्षर गिनती

बस सीखे हैं अक्षर गिनती।

ਏਤਨਾ ਹੀ ਹੈ, ਦਸਕੋ ਸੁਤਾ।
इतना ही है हम को ज्ञाता।
ਪਿਤ ਆਪ ਹੀ ਆਪ ਸਠਾਤਾ।
पिता आप ही आप सुभाता।
ਗ੍ਯਾਨ ਅਰ ਵਲ ਦਸਕੋ ਦੇਨਾ।
ज्ञान और बल हम को देना।
ਦੋਖ ਬੁਰਾਈ ਸਭ ਦਰ ਲੇਨਾ
दोष बुराई सब हर लेना।
ਹਮ ਸਭ ਮਿਲਕਰ ਸੀਸ ਨਵਾਤੇ।
हम सब मिलकर सीस नवाते।

[illegible]

[illegible]

नि: संदेह दुःख छः

[illegible]

यह अन्धा फकीर हाथ में लाठी लिए
आरहा है इसे रोटी का दुःख है।

[illegible]

इसे तुम छः सात रोटियां दे दो।

[illegible]

यह उन्हें खाकर तुम्हें असीस देगा।

उसका भी उसकी तरह खुश होगा।
तुम्हारा भी इस की तरह खुश होगा।

उस की कुरसी है और यह भी एक-
कुरसी है।
तुम भी आदमी हो और यह भी
एक आदमी है।

Appendix - IV

INVASION OF PAKISTAN

(Details of Invasion of J&K State in 1947 by Tribesmen from Pakishtan

3-9-1947 At Kotha, 17 miles South East of Jammu, raiders based refugees resulting in loot and murder. On approach of the Kashmir State garrison the raiders retreated to the Pakistan territory. A band of about 300 strong armed with pistols, rifles and other arms way-laid and murdered a Hindu refugee and his wife near Rajpura, 10 miles South of Samba. They looted and took away his two daughters, attacked Rajpura village and fled away. Another batch of Pakistan nationals attacked the village of Dohali on Jammu-Pakistan border and drove away the cattle belonging to the villagers. Yet another band on the same day numbering about 500 strong armed with service rifles chased refugees and attacked the State Petrol Reservoir at Chak Haria, 6 miles South of Samba. Rajpura village in the State territory was also attacked by 500 men.

4-9-1947 *Protest made direct or to Pakistan Army and Major General O.de T. Lovett Commanding 7th Inf.Div.* "Ganga Sattis armed estimated 200 to 300 from Teshils Kahuta and Murree raiding State Territoly for loot murder and crossing Jhelum river in area PANJAR (5953) and seven miles north and south of OWEN (649508) ferry (644510) AAA Please take immediate action to prevent and recall."

5-9-1947 The following telegram was sent to Pakistan Army Rawalpindi : "8219 M-5 Sep. Armed

	bands from west of Jhelum river still at large western Poonch. Disturbances Gujarat district appear intensifying judging by refugees into State. Muslim refugees inflow from east Ravi greatly increased 4 Sept."
6-9-1947	Marked increase in activity of the Pakistan troops on the main roads. A patrol visited Alibeg, 12 miles west of Bhimber. Major General O.de.T.Lovett, Commander 7th inf. Div. Rawalpindi informed.
7-9-1947	Pakistan mobs collected on border south Manawar and Zhri and demonstrated but did not cross the border.
11-9-1947	The Pakistan-escorted convoy of state subject evacuees from Rawalpindi expected at Kohala on 9th Sept. did not arrive and was attacked and finished enroute to Kohala.
12-9-1947	Post Office at Mirpur refused to take all registered insured covers and money orders. Villages across border opposite Alibeg provided with fire arms.
13&14-9-1947	Pakistan Army patrols visited Alibeg, and Jatli, 14 miles west of Bhimber both in the State territory.
16-9-1947	Pakistan military personnel escorting Postal treasury to Mirpur from Jhelum returned shouting inciting slogans. Protest made through the Deputy Prime Minister vide his letter No. 9019 M dated 18-9-1947.
17-9-1947	Small Garrison Police Company patrol contacted fully armed band of 460 raiders from Pakistan about 12 miles south east of Ranbir Singh para. Raiders driven off with 2 casualties.

19-9-1947 Headquarters Sialkot Sub-area approached to induce the Railway authorities to send under escort to Suchetgarh three Railway petrol wagons for Jammu, one diesel oil and one kerosine wagon stranded at Sialkot or permit Jammu Brigade to send toops escort. No reply.

• Special Magistrate Plandari informed that people across border trying to cross border and river at various points on the evening of the 18th September.

22-9-1947 (a) Further raides reported in Mawa Area, 6 miles south east of Samba.

(b) Eight Pakistanis entered the State opposite village Chak Sada, 10 miles south east of Samba at 19-30 hours for taking away cattle returned unsuccessful. A mob of 400 again gathered at about 23.00 hours by beat of drums and moved towards Jhohar, 11 miles south east of Samba in Pakistan shouting anti-State slogans. Village Jhohar was burnt.

28-9-1947 A band of about 500 armed with service rifles, automatics and spears attacked our patrol near Chak Harka, 6 miles south of Samba. Another 500 strong seen near Rajpura, 8 miles south east of Samba.

30-10-1947 About 40 Pakistani raiders accompanied by two Police constables entered State 29th September at 10.00 hours in uniforms at Gakharal, 5 miles south west of Akhnoor.

3-10-1947 100 Armed Pathans entered Dhikote thana (8 miles south east of Kohala and 4 miles north of Chirala) confiscated arms and set fire to the Police Station.

300 armed men crossed Jhelum opposite Salian (2-1/2 miles south west of Dhikote) at 11.30 a.m. and went away from Dhikote where they captured confiscated arms and burnt the Police Station.

Enemy seen crossing river Jhelum from Baseen 4 miles south of Kohala.

4-10-1947 One aeroplane seen flying over river Jhelum from Kohala to Plundari and back. Object most probably reconnaissance.

Chirala Area

Raiders mostly armed with tommy guns, country made guns and bombs increased to about 400 wearing uniforms. Chirala surrounded. Crossing river near Mandri and Salian by raiders in progress.

20 lorries with headlights on were seen coming from Murree side on Kohala-Murree road opposite Kappadar, 3 miles west of Chirala.

Great number of raiders seen climbing Sesar from Jhelum river at dawn.

It was secretly learnt through the Assistant Superintendent of Police Muzaffarabad that Ibrahim Khan of Poonch had gone to Peshawar with Sultan of Boi and returned to Murree and was putting up in Karachi Muslim Hotel and trying to send some arms and ammunition to Poonch by means of crossing the river on sleepers.

6-10-1947 Thorar heavily surrounded. Enemy reported using all kinds of arm and very well-organised.

A good number of lorries carrying Afridies arrived Abbottabad. One aeroplane reported flying regularly over areas of Bagh etc.

Chirala Column under Lt. Col. Maluksingh encountered still opposition at Salian from the conversational shouts the hostiles were a mixed band of Pashto, Hazarawal and Poonshi speaking men in uniforms and in mufti.

A patrol of Kathua garrison contacted an armed gang of dacoits about 100 strong. Dacoits fled away. Picket observed 25 hostiles in green uniform in dug out positions.

9-10-1947 (a) Our short range wireless set at Hajira picked up an enemy wireless set speaking in pashto in a near vicinity probably at a distance of 16 miles.

(b) Pakistan Army and police found posted on border on Jhelum side. Lorries seen running opposite Chechian all night presumably taking position.

(c) About 17 armed men in police and military uniforms from Pakistan raided a place near Manawar for driving away the cattle. Our troops opened fire upon which they fled away leaving behind one Sub-Inspector of Police Tora Khan station Tanda in Pakistan 7 miles south west of Manawar, killed and one revolver with 6 rounds.

10-10-1947 About 2 sections of Pakistan army followed by a mob of 500 armed with axes and spears attacked village Pansar 6 miles south east of Hiranagar (Jammu). A mob of Pakistanis fired on villagers of Nikkowal, 12 miles south west

	of Akhnoor (Jammu) while they were ploughing their lands. On our patrol contacting them the mob fired 30 rounds.
11-10-1947	Pakistanis fired 9 rounds from south of Nikkowal (12 miles south) west of Akhnoor (Jammu).
13-10-1947	Babiya platoon-post, 12 miles south east of Samba opposite Sukho Chak Jammu (attacked by Pakistan troops at 7-15 p.m. armed with machine-guns, light automatics and grenades. (a) Pakistanis attacked villages of Rajpura, 10 miles south west of Samba, Nanga, Barro Chak and Samdho Chak all along the border about 3 miles south of Ramgarh (Jammu). (b) 500 raiders from Hazara crossed the river Jhelum near Salian and entered Poonch Jagir on the night of 11/12th Oct.
14-10-1947	Pakistani troops estimated 4000/5000 in olive green military uniform, occupied strong position along Tarala, 20 miles north west of Kotli.
18-10-1947	An organised band of Pakistanis estimated about 5000 and supported by troops armed with light automatics and Machine guns infiltrated State territory and raided a group of villages Alla, Pindi Charkan, Kathar, Karial, Kotha all about 12 miles south east of Ranbirsinghpura (Jammu). Killed children and old men and abducted women and set villages on fire. (a) A Pakistani band fired upon patrol at Khrobal Mathirian, 12 miles south west of Samba (Jammu).

	(b) Rajpura 7 miles south west of Samba and surrounding area was raided by Pakistanis supported by troops.
20/21-10-1947	Raiders from Pakistan burnt villages Bilaspur, Parlaha, Chanor, Dhangote, Nikkowal (Jammu) during night of 20-21.
22-10-1947	Commander at Domel reported that the camp heavily attacked. About 500 armed men fired from all round hills. Fate of garrison platoons at Ramkot, Dub and Lohargalli not known. Nothing is heard from Kohala-Barsala. Later report timed 11 a.m. says about 60 lorries crossed Lohargali into State. At about 2 p.m. he further reported about 300 lorries have entered Muzaffarabad. Loot, murder and arson started in town. Some houses in near Naolachhi Gurdwara on fire. Some lorries seen returning with looted property. At 4 p.m. raiders were reported firing from across the Muzaffarabad bridge. Commander requests for immediate reinforcement. Later the Commander reported great enemy pressure still increasing. At about 5-30 p.m. the wireless communication was closed at Muzaffarabad end.
Oct. 22.	Raid from Muzaffarabad into Srinagar valley begins. Raiders reach as far as Uri 36.
Oct. 27	Indian army contacts raiders near Baramula, R. I. A. F. observe many bands of marching raiders.
Oct. 29	Abdul Quayum appeals to Muslim countries to aid raiders.
Oct. 31	Raiders begin to use mortars on Baramula road.

Nov. 1	Offensive against Srinagar develops. Gulmarg taken byIndian troops.
Nov. 3	Raiders reach within ten miles of Srinagar.
Nov. 7	Baramula is taken by Indian troops, but main body of raiders manage to escape westwards.
Nov. 9	Threat to Srinagar removed. Raiders begin activity in Poonch Mirpur area.
Nov. 13	Uri captured by Indian troops.
Nov. 18	Raiders from Swat who had occupied Gilgit infiltrate as far south as Astora.
Nov. 24	Raiders begin offensive near Kotli.
Nov. 26	Indian army enters Koti and shortens line of communications.
Dec. 4	Raiders start new two-pronged attach from the direction of Uri and Naoshera.
Dec. 5	RIAF attack concentrations of raiders near Mirpur.
Dec. 7	Indian army contacts raiders 10 miles west of Akhnur, concentrations of raiders near Mirpur.
Dec. 9	Raiders offensive to take hill feature dominating Poonch frustrated.
Dec. 11	Indian army encounters minefields laid by raiders near Akhnur.
Dec. 15	Raiders attack near Kotli repulsed.
Dec. 20	Raiders concentrate in Gohalan south of Uri.

Dec. 21	Raiders attack Indian army in Naoshera-Jhanghar area from south east and north west.
Dec. 26	RIAF drop, 1,000 lb.bomb on raiders HQ near Mirpur.
Dec. 27	Reports of desperate offensive by raiders to take Naoshera and Jhanghar.

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